

# THE RELIQUARY.

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## An Inventory of the Church Plate in Rutland.

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THIRD PORTION OF THE DEANERY.

(Continued from Vol. I. (New Series), p. 105.)

### AYSTON.—St. Mary.

THE plate here consists of a cup, two patens, and a flagon.

The cup is  $6\frac{3}{4}$  in. in height, the diameter of the mouth of the bowl is  $3\frac{1}{2}$  in., of the foot  $3\frac{1}{2}$  in., the depth of the bowl is  $3\frac{3}{4}$  in., and the weight  $7\frac{1}{2}$  oz. avoird. There are four Hall marks—(1) n, in a pointed shield, the London date letter for 1570; (2) lion; (3) cr. leopard;

(4)  (See *Old English Plate*, p. 310.)

In shape it is long and narrow, with the usual leaf-pattern interlacing round the upper part of the bowl.

One of the patens fits on the cup as a cover, it is one inch in height; the diameter of the top is  $3\frac{3}{4}$  in., and of the foot  $1\frac{1}{2}$  in., it weighs 2 oz. It has only one mark, two g's, linked, on the edge. It is quite plain on a short stem.

The other paten is  $2\frac{1}{4}$  in. in height; the diameter of the top is  $8\frac{1}{2}$  in., of the foot  $3\frac{3}{4}$  in., and it weighs 8½ oz. There are four Hall marks—(1) T, the London date letter for 1714; (2) lion; (3) Brit; (4) O, under a crown, in a horse-shoe shape. The paten is perfectly plain on a short stem, with a beading round the edges of the top and foot. In the centre is inscribed "E.S." <sup>1701</sup> very rudely done.

The flagon is  $9\frac{1}{4}$  in. in height; the diameter of the mouth is 4 in., of the base  $5\frac{1}{4}$  in., of the broadest part  $4\frac{1}{2}$  in., and it weighs  $34\frac{1}{2}$  oz. There are four Hall marks—(1) d, the London date letter for 1739; (2) cr. leopard; (3) lion; (4) P L, the initials of the maker, Paul Lamerie. (See *Old English Plate*.)

It is a tall tankard, with the sacred monogram on it, under which is the inscription—"The gift of M<sup>rs</sup> Eliz: White to the parish church of Ayston in Rutlandshire 1739."

### BARROWDEN.—St. Peter.

The plate here consists of a cup, two patens, and a brass alms-dish.

The cup is  $8\frac{1}{4}$  in. in height; the diameter of the mouth of the bowl is  $3\frac{1}{4}$  in., of the foot  $3\frac{1}{4}$  in., and the depth of the bowl is 4 in. There are four Hall marks—(1) I.P. in a pointed shield; (2) cr. leopard; (3) lion; (4) M, in a pointed shield, the London date letter for 1569. One of the patens which fits the cup as a cover is dated 1569, and bears the same Hall marks as the cup.

The cup and cover are kept in the original leather case, an illustration of which is given (Plate XVII.).

The other paten is quite modern,  $2\frac{1}{4}$  in. in height; the diameter of the top is  $7\frac{1}{4}$  in., and of the foot  $3\frac{1}{2}$  in. On the centre of the paten is the sacred monogram, with the cross and nails. It bears the inscription—"Barrowden 1842."

#### BELTON.—St. Peter.

The plate here consists of two cups, three patens, a flagon, and a plate.

One of the cups is  $7\frac{1}{4}$  in. in height; the diameter of the mouth of the bowl and of the foot is  $3\frac{1}{4}$  in.; the depth of the bowl is 4 in., and the weight 8 oz. avoird. There are four Hall marks—(1) Pa, the mark of the maker; (2) and (3) obliterated; (4) ? B, the London date letter for 1717.

It is a plain straight-sided cup, with a very thick stem, having a moulding in the centre.

The other cup is 8 in. in height; the diameter of the mouth of the bowl is  $3\frac{3}{4}$  in., and of the foot  $3\frac{7}{8}$  in.; the depth of the bowl is  $3\frac{1}{2}$  in., and the weight is 14 oz. There are five Hall marks—(1) <sup>E K</sup><sub>J & W</sub>; (2) lion; (3) leopard; (4) Old English **R**, the London date letter for 1845; (5) Queen's head.

The cup is quite plain. On it is inscribed—"Belton Church The Gift of the Venerable Archdeacon Pott. A.D. 1845."

One of the patens fits the cup first described as a cover; it is  $1\frac{1}{4}$  in. in height; the diameter of the top is  $4\frac{1}{16}$  in., and of the foot  $1\frac{1}{2}$  in. The Hall marks are the same as are on the cup. It is moulded round the rim.

The second paten is  $5\frac{1}{2}$  in. in diameter, and weighs  $3\frac{3}{4}$  oz. The Hall marks are illegible.

It is fluted with scalloped edges, and has two fluted ears for handles. The other paten is quite modern, and bears the same Hall marks as the second cup above. The inscription is also the same, leaving out the letters "A.D."

The plate is  $8\frac{1}{16}$  in. in diameter, and weighs  $7\frac{1}{4}$  oz. It is quite flat, and bears the inscription—"The gift of John and Mary Eagleton to Belton Church. Easter A.D. 1868." It is made of base metal, probably copper gilt.

#### BISHBROOKE.—St. John Baptist.

There is here a cup and paten.

The height of the cup is  $6\frac{3}{4}$  in.; the diameter of the mouth of the bowl 4 in., and of the foot  $3\frac{3}{4}$  in.; the depth of the bowl is 3 in., and

the weight 8 oz. troy. It is goblet shaped, with stem and knop. Hall marks obliterated.


The paten, which was probably used as a cover to the cup also, is  $6\frac{1}{2}$  in. in diameter, and  $\frac{1}{2}$  in. in height, and weighs 6 ounces troy. It is inscribed—"Bishbrooke 1638. Price 35s. 6d." The cup is possibly of the same date.

There is also a wooden alms-dish, 7 in. in diameter.

#### CALDECOTT.—St. John.

The plate here consists of a cup and paten cover.

The cup is  $7\frac{1}{4}$  in. in height; the diameter of the mouth of the bowl is  $3\frac{1}{8}$  in., of the foot  $3\frac{3}{8}$  in., and the depth of the bowl is  $3\frac{3}{4}$  in.

There are four Hall marks—(1) ; (2) leopard; (3) lion; (4) V, the London date letter for 1637. Round the rim, near the mouth, is inscribed—"Changed this cup by mee Peter Woodcock of Caldecote in the County of Rutland this 30<sup>th</sup> of June 1637: aded to it 48<sup>d</sup>."

The paten cover is  $4\frac{1}{2}$  in. in diameter at the top, and is  $2\frac{1}{2}$  at the foot. It bears the same Hall marks as above, and has on it the inscription—"Changed this cuppe by mee Peter Woodcock of Caldecote in y<sup>e</sup> County of Rutland this 30<sup>th</sup> of June 1637, and added to it 48<sup>d</sup>," under the rim.

#### GLASTON.—St. Andrew.

The plate here consists of cup, 2 patens, flagon, silver dish, brass alms-dish and candlesticks, and cruet.


The cup is  $5\frac{1}{2}$  in. in height, depth of the bowl  $3\frac{1}{2}$ , diameter of bowl  $3\frac{1}{2}$ , and of the foot  $3\frac{1}{2}$ ; weight, 6 oz. 15 dwt. Hall marks—(1) H W pellet above and below (*Old English Plate*, 309); (2) cr. leopard; (3) lion; (4) P, London date letter for 1572. It is very thin Elizabethan, with floral band and ornament on foot; a cup very similar is given as No. 1 plate in Archdeacon Lea's "Church Plate in the Archdeaconry of Worcester."

Paten No. 1 is used as a cover to the cup. Diameter at top  $3\frac{1}{2}$  in. at foot 2 in., height  $1\frac{1}{4}$  in.; weight, 2 oz. 15 dwt. Hall marks as on cup, with the exception of a fleur-de-lys in place of maker as above. It is similar to the one depicted in Archdeacon Lea's book No. 1, Plate I. It is dotted underneath, and on the flat of the foot is inscribed 1572. A small hole in the centre was filled up in 1882. It is still occasionally used.

Paten No. 2—Diameter at top  $6\frac{1}{4}$  in., at foot  $2\frac{1}{2}$  in.; height,  $1\frac{1}{4}$  in.; weight, 8 oz. Hall marks—(1) R.S. star above and below (*Old English Plate*, 321); (2) cr. leopard; (3) lion; (4) V, London date letter 1637. It is salver shaped, and is at present only used for the bread previous to its oblation.

The flagon is 10 in. high; diameter,  $3\frac{1}{4}$  in. at the top,  $6\frac{1}{2}$  in. at base and broadest part; weight 39 oz. 5 dwt. Hall marks—(1) V, London date letter for 1735; (2) lion; (3) cr. leopard; (4) C H. The first three marks are repeated inside of the cover, and all four

underneath the flagon. It is tankard shape, with curved handle, moulded lid, thumbpiece, and spout; the handle terminates at the lower end with a heart-shaped plate. In front the sacred monogram, with cross and three nails, all surrounded with rays; underneath, "The gift of M<sup>rs</sup> Ann Ridlington to Glaston Church in Rutlandshire 1735." A small board which is hung up in the church records this gift—"M<sup>rs</sup> Anne Ridlington in the year of our Lord 1735: gave to the Church a silver flagon for the use of the Holy Communion." There is a stone memorial tablet on the churchyard wall adjoining the rectory—"Near this place lieth ye body of M<sup>rs</sup> Anne Ridlington only daughter of Rob: Ridlington gen. by Bridget his wife who died February 4 1763 aged 86 years. Psalm ye cxviii verse ye viii. It is better to trust in the Lord than to put confidence in man." (She lost her father in 1707, her mother in 1729, and her brother Robert, aged 11, in 1690).

The silver dish is  $10\frac{1}{2}$  in diameter, and weighs 14 oz. 10 dwts. Hall mark—(1) T F, two pellets above and star below. *Old English Plate*, 328. Tempo 1670. There are two impressions of the maker's mark close together—one very indistinct. It is shallow, without ornament, excepting turned mouldings on rim. Diametrically opposite the maker's mark is the monogram  (? J. H. N. L.)

From lines scored on it, it may be inferred that at some time or other bread was cut upon it. It is now occasionally used as an alms dish.

Brass alms dish, 12 in in diameter, weight 23 oz. 15 dwts. In Lombardic letters round the rim:—"✠ TO - DO - GOOD, AND TO DISTRIBUTE - FORGET - NOT." Sacred monogram embossed in centre.

The brass candlesticks are plain, with knops, presented by the Rev. Chr. Wordsworth, M.A., in 1878.

The cruet, pear-shaped, of glass, with cork and plated stopper, also given by the Rev. Chr. Wordsworth, M.A., in 1877.

#### LYDINGTON.—St. Andrew.

There are here a cup, cover, flagon, and a brass alms dish.

The cup is  $6\frac{1}{4}$  in. in height, the diameter of the mouth is  $3\frac{3}{4}$  in., of the foot  $3\frac{1}{2}$ , and the diameter of the bowl is 3 in. There is one mark, a lion.

It is a plain, ugly cup on a baluster stem; the bowl is nearly a square.

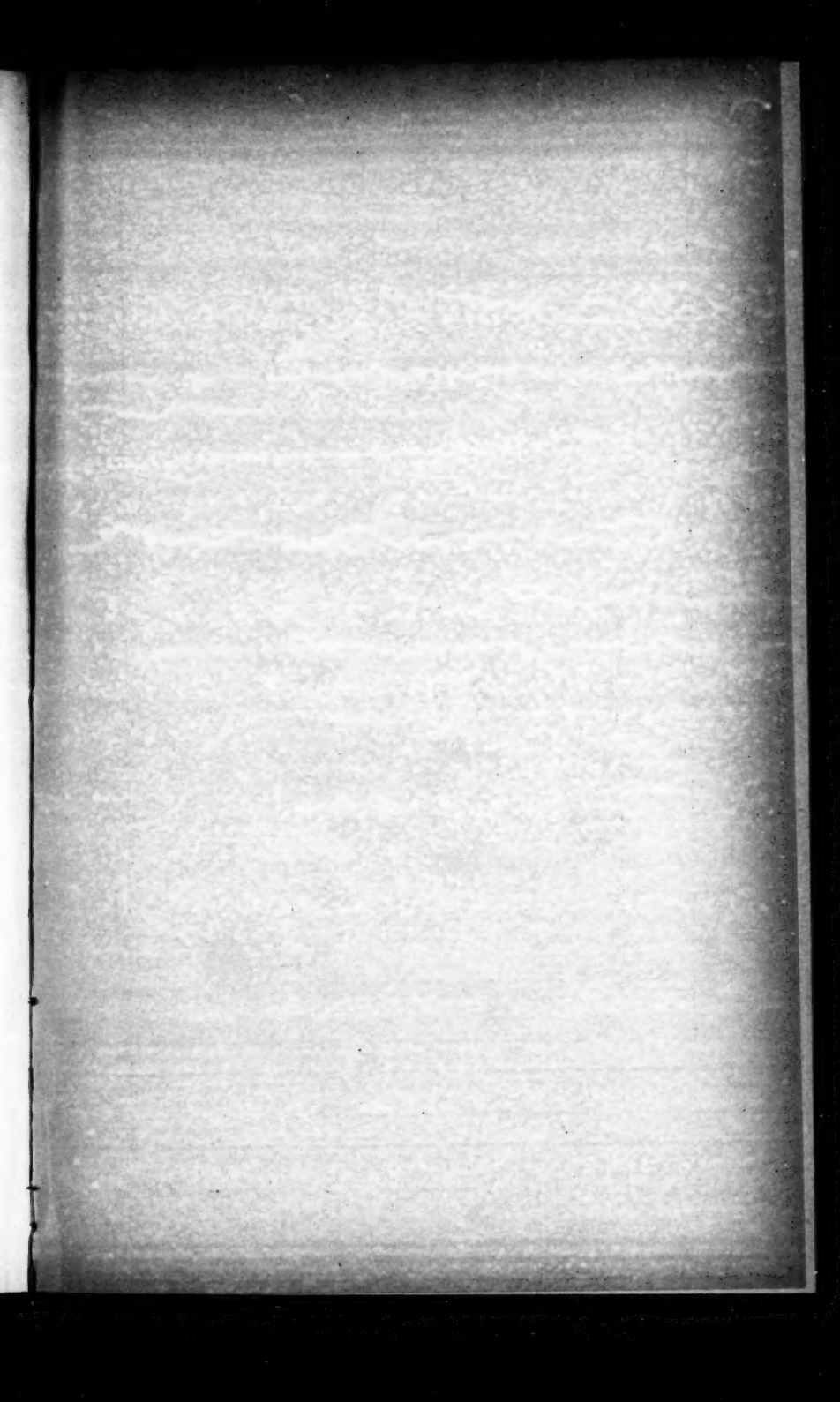
The cover, which is used as a paten, is  $1\frac{1}{2}$  in. in height, the diameter of the top is  $6\frac{1}{2}$  in., and of the foot  $2\frac{1}{2}$  in. The Hall mark is the same as on the cup. The letters I W are rudely engraved on it.

It is like a common soup plate on a short stem, which splays out acutely to the base.

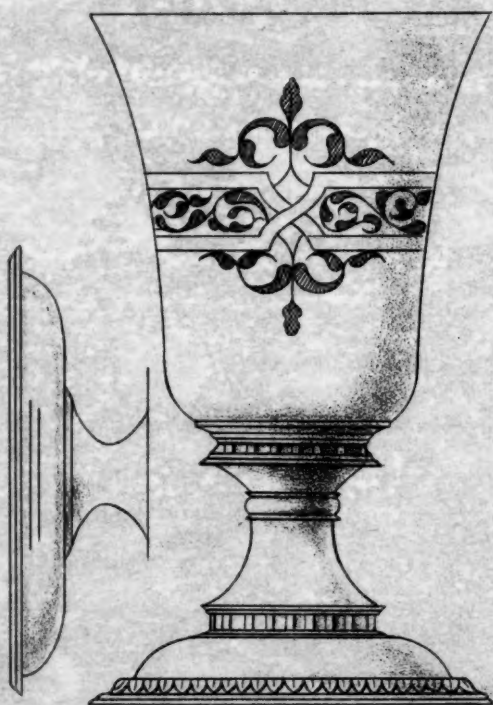
The flagon is of glass.

The brass alms dish is 18 in. in diameter.





Rutland Church Plate.



## LYNDON.—St. Martin.

The plate consists of a cup, paten, flagon, and dish.

The cup is  $5\frac{1}{4}$  in. in height; the diameter of the mouth of the bowl  $3\frac{1}{4}$  in., of the foot  $3\frac{1}{8}$  in.; the depth of the bowl is  $3\frac{1}{4}$  in., and the weight 7 oz. avoird. It has every characteristic of an Elizabethan cup (Plate XVIII.) The stem above the knop has been repaired, and to all appearances shortened at the place of repair. There are four Hall marks—(1) Italic *P*, the London date letter for 1632; (2) lion; (3) leopard; (4) D T in monogram between two pellets, a bird between two pellets below in a plain shield (see *Old English Plate*, 320). The lion is repeated under the foot.

The paten is one inch in height; the diameter of the top is  $3\frac{1}{8}$  in., and of the foot  $1\frac{1}{8}$  in., and the weight is 2.4 oz. It bears the same Hall marks as the cup. It is quite plain and shallow.

The dish is  $10\frac{1}{8}$  in. in diameter, and the weight is 15.9 oz. There are four Hall marks—(1) Small black letter, *q* the London date letter for 1693; (2) lion; (3) leopard; (4) Cap. Roman IS, fleur-de-lys below in a heart-shaped shield. Round the edge is the inscription—"This plate was given by M<sup>rs</sup> Mary Bailly who lived for many years in the Family of S<sup>r</sup> Tho: Barker Bart. & departed this life the 28<sup>th</sup> of October 1691."


The flagon is  $11\frac{1}{4}$  in. in height; the diameter of the top is  $3\frac{1}{4}$  in., of the base 6 in., and the weight 35.8 oz. It is a tall narrow tankard. On the belly, in front, is inscribed—"Lyndon. The gift of S B." There are four Hall marks—(1) Old English *h*, the London date letter for 1768; (2) lion; (3) leopard; (4) maker's mark, indistinct.

Extract from register—"M<sup>rs</sup> Mary Bailly was buried October 29 1691."

"Samuel Barker Esq<sup>r</sup> was buried March 19 1759." Sarah, relict of the "late Samuel Barker Esq<sup>r</sup> aged 91 was buried Dec. 23 1791."

The latter was, no doubt, the donor of the flagon. The Barkers formerly owned Lyndon. Mary Bailly probably left by will money for the dish, which will account for its date being later than its inscription.

## MORCOTT.—St. Mary.

The plate here consists of a cup, paten, a pewter flagon and plate, and a brass alms dish. The cup is  $8\frac{1}{4}$  in. in height; the diameter of the mouth of the bowl is  $4\frac{1}{8}$  in., of the foot 4 in.; the depth of the bowl is  $4\frac{1}{4}$  in., and the weight  $13\frac{3}{4}$  oz. avoird. There are four Hall marks—(1) ; (2) lion; (3) cr. leopard; (4) *q*, the London date letter for 1633.

The paten, which fits the cup as a cover, is  $5\frac{3}{4}$  in. in diameter at the top,  $2\frac{1}{8}$  at the foot, and weighs  $6\frac{1}{2}$  oz. It bears the same Hall marks as the cup.

The pewter flagon is  $14\frac{1}{4}$  in. in height; the diameter of the mouth

is  $5\frac{1}{8}$  in., of the base  $6\frac{1}{2}$  in., and of the broadest part  $6\frac{3}{4}$  in. The four imitation Hall marks are indistinct; but (1) a bird in a shield, (2)

**SE** can be deciphered.

The pewter plate is  $9\frac{1}{4}$  in. in diameter, and, in addition to the marks as on the flagon, a third, the crowned  $\times$ , is distinguishable.

The brass alms dish is 12 in. in diameter, and was supplied by Jones and Willis, of Birmingham. It has the sacred initials in the centre, and a text round the rim.

#### PILTON.—St. Nicholas.

There are here a cup, two patens, and two pewter plates.

The cup is 6 in. in height; the diameter of the mouth of the bowl is  $3\frac{1}{2}$  in., of the foot  $2\frac{1}{8}$  in.; the depth of the bowl is 3 in., and the weight 6.8 oz. There are five Hall marks—(1) Small n with mark above in a plain shield, the London date letter for 1570; (2) lion; (3) leopard; (4) fleur-de-lys, no shield or outline; (5) under the foot is the sun in splendour in a lozenge. The bowl is slightly bell shaped, with a flat base; round the bowl is a narrow band of foliage, in plain straps, divided into four curves, rather rudely done. The stem has a round knob, from whence it swells to both ends. Round the foot is a chain ornament—o—o—o—o

One paten, which fits the cup as a cover, is  $1\frac{1}{2}$  in. in height; the diameter of the top is  $3\frac{1}{2}$  in., and of the foot  $1\frac{1}{8}$  in.; it weighs 1.9 oz. The same Hall marks, with the exception of the sun in splendour, occur as on the cup. It is of the usual saucer shape, with a rim, quite plain.

The other paten is one inch in height; the diameter of the top is  $5\frac{1}{8}$  in., and of the foot  $1\frac{1}{4}$  in., and the weight is 3.5 oz. There are no Hall marks. It is flat, and is slightly rounded; its edge is turned up vertically  $\frac{1}{8}$  of an inch deep, evidently meant to fit some cup. The button of the foot has a short stem; on it is inscribed, "Pilton," and on the foot "cost 22<sup>d</sup>" It is circa 1660. There never was a cup here other than the above in the memory of any one living.

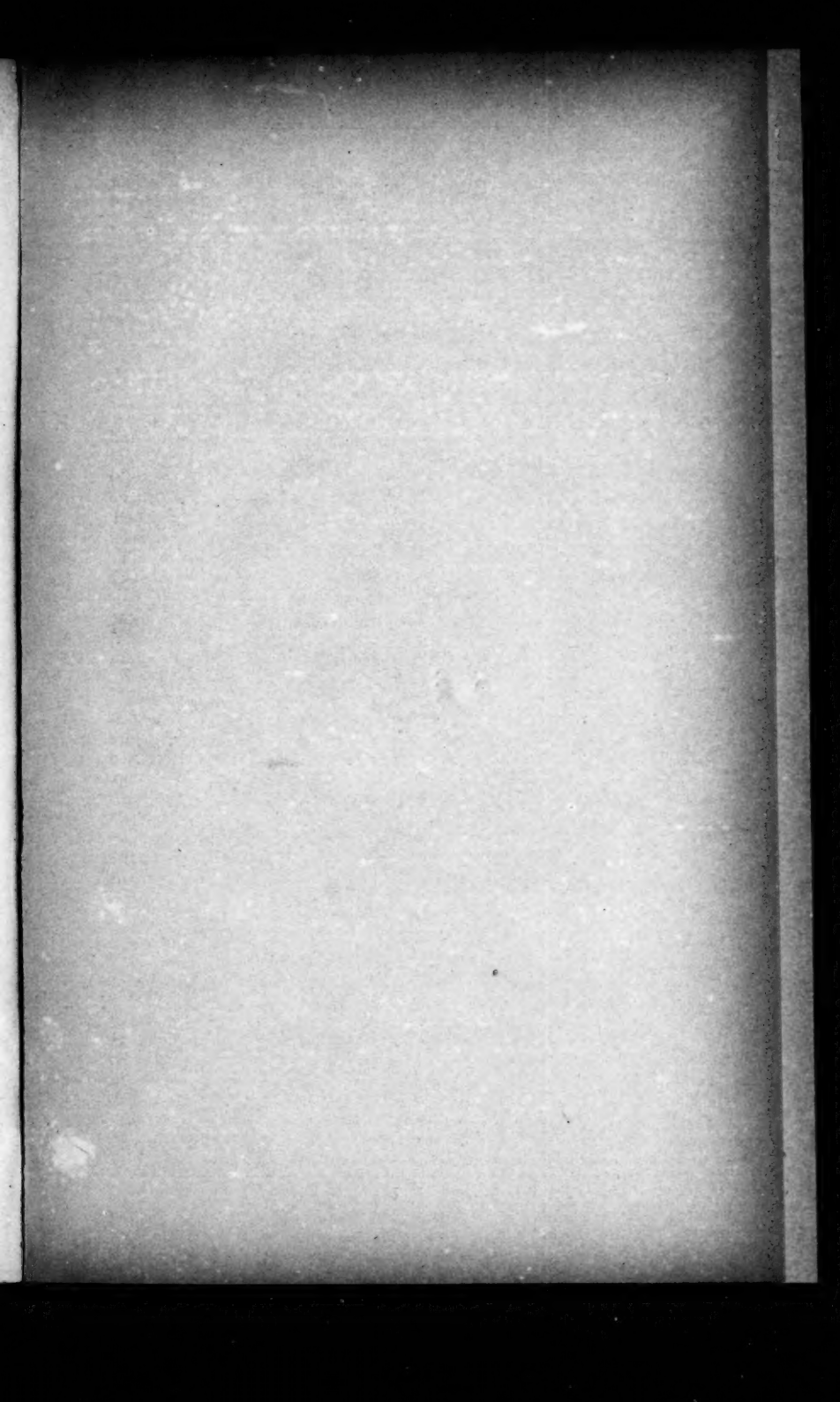
The two pewter plates are each  $8\frac{1}{8}$  in. in diameter, and are quite plain. They bear three marks—(1) on the edge R R, probably initials of some owner; (2) underneath an eagle displayed, "Thomas" above, "Hodgkin" below; (3) "London" in an oblong.

#### PRESTON.—SS. Peter and Paul.

The plate here consists of two cups, two patens, a flagon, a silver and a pewter plate.

One of the cups is  $6\frac{3}{4}$  in. in height; the diameter of the mouth of the bowl is  $3\frac{3}{4}$  in., of the foot 3 in.; the depth of the bowl is  $3\frac{1}{4}$  in., and the weight 8 oz. 15 dwts. There are four Hall marks—(1) N, the London date letter for 1605; (2) lion; (3) leopard; (4) C. W., in a shape (see *Old English Plate*, 315). It is a very fine cup with grapes and leaves entwined on it. It does not bear any inscription.

The other cup is  $6\frac{1}{2}$  in. in height; the diameter of the mouth of



Rutland Church Plate.



PRE-REFORMATION PATEN  
C1460-1500.

PRESTON.



the bowl is  $3\frac{1}{2}$  in., of the foot  $4\frac{1}{2}$  in.; the depth of the bowl is 3 in., and the weight 12 oz. 15 dwts. There are five Hall marks—(1) I K, the initials of the maker, John Keith; (2) lion; (3) leopard; (4) h, the London date letter for 1863; (5) the Queen's head.

The cup has a plain bowl, with a cross in a double circle dotted inside, engraved on it; a fleur-de-lys on the stem, and I H S on the foot. On it is inscribed "The gift of Sophia Elizabeth Belgrave, 1864."

One of the patens is 6 in. in diameter. There are no Hall marks on it. It is of silver gilt, and pre-Reformation date, circa 1480 (?), with angular depression. The edge is plain to the rim. It bears the device of the Manus Dei issuing from the folds of a sleeve, with a cruciform nimbus, within a wreathed circle. It weighs 4 oz. 10 dwts. (Plate XIX.).

The other paten fits the second cup described as a cover, but is not used as such. It is 6 in. in diameter, and weighs 3 oz. 5 dwts. It bears the same Hall marks and inscription as on the second cup described above.

It is a flat modern plate with I H S in a gilt circle in the centre, and there are four crosses round.


The flagon is 10 in. in height; the diameter of the top is  $1\frac{3}{4}$  in., of the base  $3\frac{1}{2}$  in., of the broadest part  $4\frac{1}{2}$  in., and the weight is 15 oz. 15 dwts. With the exception of the date letter I, for 1864, the Hall marks are the same as on the second cup described above. The inscription without date is also the same, in addition to "Glory be to God on High," round the body of the flagon.


The silver plate is  $9\frac{1}{2}$  in. in diameter and weighs 11 oz. There are four Hall marks—(1) **E G**, in old English type; (2) cr. leopard; (3) lion; (4) C, half erased, (?) the London date letter for 1680. The plate is quite plain, with a monogram formed of two J's and two L's, forward and reverse.

The pewter plate is quite plain, without marks or inscription.

#### RIDLINGTON—SS. Mary and Andrew.

The plate here consists of a cup and cover, a paten, flagon, and alms dish.

The cup is  $6\frac{1}{2}$  in. in height; the diameter of the mouth of the bowl is  $3\frac{1}{2}$  in., of the foot  $3\frac{1}{2}$  in.; the depth of the bowl is  $3\frac{1}{2}$  in., and the weight  $8\frac{1}{2}$  oz. There are four Hall marks—(1) o in a pointed shield, the London date letter for 1691; (2) lion; (3) leopard; (4)  in a shape. The leaf pattern is very gracefully interlaced round the cup. The cover to the cup appears to have had a new foot added to it.

The paten is  $2\frac{1}{2}$  in. in height;  $9\frac{1}{2}$  in. in diameter at the top,  $4\frac{1}{2}$  in. at the foot, and the weight is 22 oz. There are four Hall marks—(1) an anchor; (2) Brit.; (3) lion; (4)  the London date letter for 1709. On it is inscribed, "The guift of Richard Watts Merch' deceased to ye parish of Ridlington com: Rutland of w<sup>ch</sup> his Father James Watts Clerke was formerly Rector."



The flagon is 12 in. in height; the diameter of the top is  $3\frac{1}{2}$  in., of the base  $6\frac{1}{4}$  in., and the weight 47 oz. The Hall mark and the inscription are the same as on the paten last described.

The alms dish is  $5\frac{1}{4}$  in. in diameter at the top,  $2\frac{1}{4}$  at the base, and  $1\frac{1}{2}$  in. in depth.

Extract from the will of Richard Watts, proved in London 1707 :—

"Bequeathed to the poor of Ridlington the sum of fifty pounds sterling, and twenty pounds sterling for plate and utensils for the decent administration of the Lord's Supper."


The paten and flagon were purchased with the above.

#### SEATON.—All Saints.

The plate here consists of a cup and cover, a flagon and plate of pewter, and a wooden trencher.

The cup is  $7\frac{1}{2}$  in. in height, the diameter of the mouth of the bowl is  $3\frac{1}{4}$  in., of the foot  $3\frac{1}{2}$  in., the depth of the bowl  $4\frac{1}{2}$  in., and the weight 10 oz. avoirdupois. There are four Hall marks—(1) AL, in a shape; (2) cr. leop.; (3) lion; (4) n, in a pointed shield, the London date letter for 1570. The bowl is long and narrow, supported on a stem with a knop and flat foot.

The cover, which is also used as the paten, is 1 in. in height, the diameter of the top is 4 in., and of the foot  $1\frac{3}{4}$  in. The Hall marks are the same as are on the cup.

The flagon is of pewter 12 in. in height, the diameter of the mouth is  $4\frac{1}{2}$  in., of the base  $5\frac{1}{2}$  in., of the broadest part  $5\frac{1}{2}$  in., and the weight 5 lb. 8 oz. avoird. There are four imitation Hall marks—(1) indistinct; (2) ? an animal crowned in a shield; (3) Britan. in a square; (4) —over these marks is the crowned  $\times$ ; at the bottom, inside, is a faint mark, which looks like the slip of a tree and a B, also a date 1670. The four marks first mentioned are repeated on the body near the handle, they are very indistinct. On the handle are the letters S C. It is a plain tankard, with handle, lid, and thumb piece. It is not used now, but is kept with the plate.

The pewter plate is 11 in. in diameter, and bears the marks as on the flagon.

The wooden trencher or alms dish weighs 1 lb.  $14\frac{1}{2}$  oz., and is quite modern.

#### STOKE DRY.—St. Andrew.

The plate here consists of a cup and a paten.

The cup is  $6\frac{1}{2}$  in. in height, the diameter of the mouth of the bowl is  $3\frac{1}{2}$  in., of the foot  $3\frac{1}{4}$  in., and the depth of the bowl is  $4\frac{1}{2}$  in. Of the Hall marks the lion only is distinguishable. It is a plain bell-shaped cup, with the inscription two inches under the lip, "Conyers Peach Churchwarden 1708\* Stoke Dry in the Countie of Rutland."

The paten is 2 in. in height, the diameter of the top is  $7\frac{1}{2}$  in., and of the foot 3 in. The Hall marks are obliterated. There is a bold

beading round the rim and foot. In the centre are the arms, scallop shells and stars (? whose). It weighs 10 oz.

UPPINGHAM.—SS. Peter and Paul.

The plate here consists of two cups, three patens, a flagon, and a brass lacquered alms dish.

The two cups are alike,  $8\frac{1}{4}$  in. in height; the diameter of the mouths of the bowls is  $3\frac{1}{2}$  in., of the feet 4 in.; the depth of the bowls is 3 in., and the weight 11 oz.

The bowls are half-egg shaped, gilt inside; on each of them is inscribed, "Church of SS. Peter and Paul, Uppingham."

One of the patens is  $1\frac{1}{4}$  in. in height; the diameter of the top is  $6\frac{1}{2}$  in., of the foot 3 in., and the weight 8 oz. It is an ordinary plate with a flat rim, and stands on a short stem. On it is inscribed, "Deo et Sacris Ecclesiæ Parochialis de Uppingham."

The two other patens are alike in all respects excepting the weight, one of them weighs 4 oz., and the other 5 oz. In the centre is engraved the Sacred monogram, surrounded by a circle of flames. They each bear the inscription, "Church of SS Peter and Paul Uppingham" as on the cups.


The flagon is 11 in. in height, the diameter of the top is  $3\frac{1}{4}$  in., of the base 4 in., of the broadest part  $5\frac{1}{4}$  in. It is a tall plain tankard, with moulded lid and base, a handle and spout. The inscription is the same as occurs on the cups and patens.

The above was supplied by Messrs. Lambert and Co., goldsmiths, 10, 11, and 12, Coventry Street, London, in 1871. What became of the old plate?


The brass alms dish is one foot in diameter. It is ornamented in the centre; round the rim is the inscription, "It is more blessed to give than to receive," and on the inside is "× AD.M.G. × in usum Ecclesiæ Uppinghamiæ D.D. F.H. Richardson × Fest March MDCCLXIX."

WARDLEY.—St. Botolph.

The plate here consists of a cup and cover, a paten, and a pewter flagon and plate.

The cup is  $7\frac{1}{4}$  in. in height; the diameter of the mouth of the bowl is 4 in., of the foot 4 in.; the depth of the bowl is  $4\frac{1}{4}$  in., and the weight  $11\frac{1}{2}$  oz. avoird. There are four Hall marks—(1) ; (2) cr. leop.; (3) lion; (4) small black letter **a**, the London date letter for 1638. It is quite plain, and bears the words, "St. Botolph, Wardley," on it.

The cover is  $1\frac{1}{8}$  in. in height; the diameter of the top is  $4\frac{1}{2}$  in., of the foot 2 in., and the weight  $4\frac{1}{4}$  oz. Of the Hall marks, the maker only, as on the cup, occurs. It is quite plain, and bears the inscription, "1638 Ex dono Joh Roberts 48"

The paten is  $1\frac{1}{4}$  in. in height; the diameter of the top is  $5\frac{1}{8}$  in., of the foot  $2\frac{1}{4}$  in., and the weight  $4\frac{1}{4}$  oz. There is only one mark, . It is quite plain; round the rim is the inscription, "In usu Ecclesiæ

parochialis de Wardley, Rutland—Deus Dedit." Across the middle is "Sit hoc Deo Sacrum."

The pewter flagon is 10 in. in height; the diameter of the mouth is  $3\frac{1}{4}$  in., and of the base  $5\frac{1}{2}$  in. It is not used.

The pewter dish is 9 in. in diameter, and 3 in. in depth. It is not in use.

WING.—SS. Peter and Paul.

The plate here consists of a cup and cover paten, a paten, pewter flagon, 2 cruets, and a brass alms dish.

The cup is 7 in. in height; the diameter of the mouth of the bowl is  $3\frac{1}{4}$  in., of the foot  $3\frac{1}{4}$  in.; the depth of the bowl is  $3\frac{3}{4}$  in., and the weight is 7 oz. 10 dwt. There are four Hall marks—(1) V, the London date letter for 1617; (2) lion; (3) cr. leopard; (4) [indistinct].

The bowl is bell-shaped, with a wheat-ear band round the centre, three times interlaced. In the middle of the stem is a small knob, ornamented with shallow chasing; the same ornamentation occurs on two narrow bands at the foot. Near the mouth of the bowl is inscribed, "1617 Winge in Rutlande," and inside the foot, "Edward Sharpe, Cuthbert Deacon church wardens" (Plate XX.).

The cover paten is  $1\frac{1}{2}$  in. in height; the diameter of the top is  $3\frac{3}{4}$  in., of the foot  $1\frac{1}{2}$  in., and the weight 3 oz. troy. It bears the same Hall marks as are on the cup. It fits the cup as a cover, and has an ornamental cross engraved on the flat of the underside of the foot. The wheat-ear pattern occurs on the outside of the cover; inside is the inscription, "Francis Meres Parson of Winge" (Plate XX.).

The other paten is of base metal  $1\frac{1}{2}$  in. in height; the diameter of the top is  $7\frac{1}{4}$  in., of the foot  $2\frac{1}{2}$  in., and the weight is 7 oz. 4 dwt. There is not anything on it but a small mark, which looks like R.G. in a shield.

The pewter flagon is 11 in. in height, the diameter of the mouth is  $4\frac{1}{4}$  in., of the base 7 in., of the broadest part 7 in., and the weight 3 lbs. 14 oz. avoird. It is a plain tankard, with handle and hinged lid. Inside, at the bottom, is the date "1714" under the figure of a stag in a circle.

The two cruets are of plain glass, with silver-mounted stoppers.

The brass alms dish is quite modern.

Francis Meres was an author; some of his works have been reprinted lately. He is said to have been a friend, as well as a contemporary of Shakspere's.

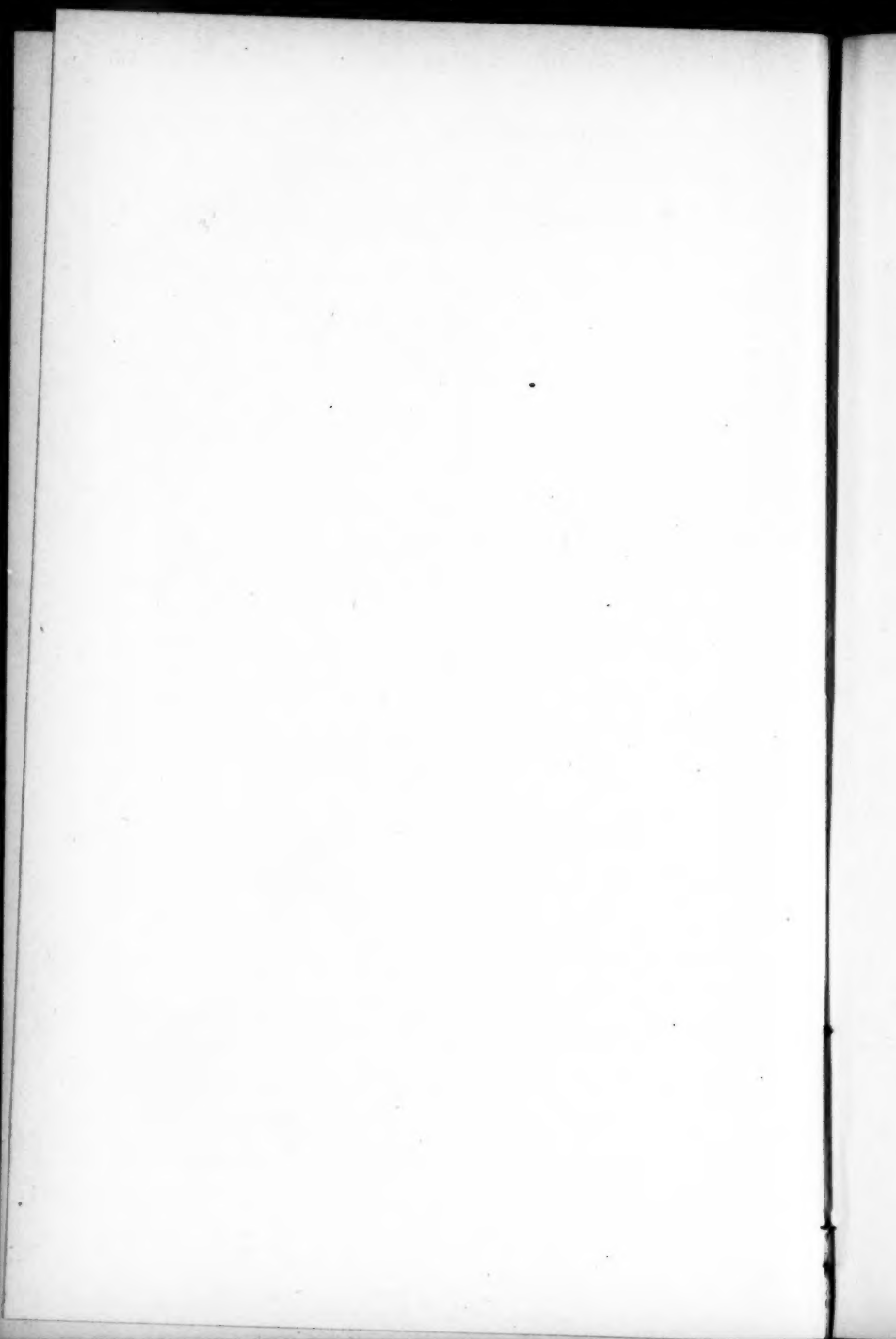
[The third edition of *Old English Plate*, by W. J. Cripps, has been quoted from throughout.]

Rutland Church Plate.



WING.

CUP AND PATEN.



## The Friar-Preachers, or Blackfriars, of Great Yarmouth, Norfolk.

BY THE REV. C. F. R. PALMER.

THE friar-preachers established themselves in a house at the south gate of Great Yarmouth, and began their foundation here in the year 1267. William Charles made them a donation of a plot of land, which lay adjoining to their dwelling; and May 17th, 1271, Henry III. gave them, in pure and perpetual almoign, a plot of land called *la Straunde*, 500 feet in length and the same in breadth, whereon to build and to dwell; and at the same time confirmed the gift of William Charles.<sup>1</sup> Thomas Fastolf, an inhabitant of the town, was a generous friend in the founding of the house, which was finished in 1273. The church, dedicated to St. Dominic, according to Speed, was built by Godfrey Pilgrym, a worthy and munificent Burgess of Yarmouth, in 1280, at his sole cost. Henry III., Fastolf, and Pilgrym became the reputed founders of this Priory. — Pilgrym died in the year 1304.

Thirty-five religious, more or less, were stationed here. When Edward I. was at Yarmouth, in 1277, he gave them, on Low Sunday (April 4th) an alms of 23s. 4d. to find them in food for two days.<sup>2</sup> In the following year the provincial (F. William de Southampton) was here, doubtless watching over the interests of the rising community; for, May 2nd, at Glastonbury, payments were made to king's messengers for carrying some royal letters to him at this town.<sup>3</sup> Edward I., Feb. 15th, 1285-6, confirmed Henry III.'s grant of 1271.<sup>4</sup>

A very severe storm raged along the east coasts of England in 1287, and Yarmouth was greatly injured by the sea, which swept down several buildings, and to a great extent ruined the town wall. The house of the friar preachers suffered much, being covered with the waves.<sup>5</sup> In order to escape a repetition of the same misfortune, the friars sought to fill up with stones, earth, and rubbish, a deep place in the town between their house and the house of Simon Salle, which was 130 ft. in length, and 115 ft. in breadth, and beyond which the sea often flowed, and to build on that plot. A royal writ was issued Feb. 12th, 1289-90, to the sheriff of Norfolk, to make enquiry if the royal licence might be given for this improvement, which involved the removal of part of the town wall. An inquisition was thereon taken. April 7th following, at Jernem'; and one of the twelve jurors who decided the matter was Thomas Fastolf. The jurors found that the wall, although newly built it had not withstood an unexpected and unusual sea, was still long and high enough for two hundred

<sup>1</sup> Pat. 55 Hen. III., m. 15.

<sup>2</sup> Rot. garder. de oblat. et elemos. regis, 5 Edw. I.

<sup>3</sup> Rot. garder. (expensæ nunciorum), 6 Edw. I.

<sup>4</sup> Pat. 14 Edw. I., m. 22.

<sup>5</sup> Chron. Tho. Wykes: Cotton MSS., Titus A 14.

men against any assaults of the enemy; that the deep plot adjoining the wall had been made by frequent and violent seas, and if the stones of the wall were removed, a channel would be made there, in which the sea would flow at every tide, and a gathering of waters be made even up to the gate, hindering everyone who came to the town with merchandise, and shutting up the usual way to the town, and the northern part of the town would be shortly under water; that many friars of different orders, and clerks, commonly foretold that the sea would rise still higher, and it was the more necessary with all diligence to guard the town and inhabitants against the future danger; and that for these and other causes it would occasion incalculable damage to remove the stones of that wall and lay bare the town to such *suffrage*. "De placea dicunt quod est quedam placea communis pertinens ad aisiamentum dicte ville jacens ad capud orientale communioris venelle totius ville versus austrum, ubi piscatores Quinque Portuum et aliorum habent aisiamenta sua, et habuerunt a tempore de quo non constat memoria, in eundo et redeundo ad retia sua differenda, siccanda, et in dicta placia terre ponenda et reparanda, pro voluntate piscatorum: et est illa placia communis et usitata ad aisiamenta piscatorum, pro eo, videlicet, quod reparatores retium, quolibet die mane tempore piscationis, dicto loco se offerunt ad conducendum ad retia piscatorum reparanda, ut predictum est: et est dicta placia post tempus piscationis usitata ad aisiamentum eorum, qui stramina sua, que sine quadriga duci non possunt, sine quibus allecia reparari et infraclari non possunt, ad quadrigas suas dehonorandas, et stramina sua ibidem ponenda et removenda, ex consueto, pro voluntate emptorum; a quo aisiamento, si mercatores ad villam predictam venientes seu homines ville predicte essent impediti, dampnum incurrent inestimabile."<sup>6</sup> And so the friars abandoned their scheme.

The royal licence for first building the town walls was granted in 1262. The walls which skirted this religious homestead on the south were 138 yds. long, and on the east to the angle, 109 yards: the "Friars' Tower" at the S.E. corner, 5 yds 1 ft. broad within their land, was completed in 1342. The exact boundary on the north where the Friars' Lane runs cannot now be defined; but the whole extent exceeded 6 a.,<sup>7</sup> being probably about 12 a.

The executors of Queen Eleanor of Castile, shortly after Michaelmas, 1291, gave an alms of 100s., through J. de Berewyk, to F. William de Hotham, provincial, for this convent.<sup>8</sup> The church enjoyed the usual right of sanctuary; and the borough rolls now and then record the names of felons who had taken refuge in it, and were afterwards made to abjure the kingdom.<sup>9</sup>

<sup>6</sup> Inquis. p. mort., 18 Edw. I., no. 140. Jurors: Hen. Randolph, John Alein, Cha. de Goseford, Eustace Batalie, Benedict de Lenn, Rich. Randolph, Will. Fegge, Nich. de Horseie, Tho. Fastolf, Tho. Sparwe, Rob. de Giselham, Nich. de Neteshirde.

<sup>7</sup> Manship's *Hist. of Yarmouth*, edited by C. J. Palmer.

<sup>8</sup> Rot. (garder.) liberat. pro. regina, etc., 19-20 Edw. I.

<sup>9</sup> Manship.



During the ravages of the great pestilence in 1349. the friar-preachers had many bequests from those who then prudently made their wills : *Simon de Halle*, of Great Yarmouth, Apr. 14th, bequeathed 10s. for each house of friars predicants, minors, and carmelites in Great Yarmouth ; *Alice Cristion*, of Great Yarmouth, Apr. 16th, 2s. to each house of friars predicants, minors, and carmelites in Great Yarmouth ; *Simon de Stalham*, of Great Yarmouth, Apr. 23rd, 40d. to the friars predicants of Great Yarmouth ; *Isabel wife of Geoffrey de Fordele*, burgess of Great Yarmouth, and then bailiff of the same town, May 18th, 12d. to each order of friars of Great Yarmouth ; *Anselm de Fordele*, burgess of Great Yarmouth, May 23rd, 40d. to the friars predicants of the same town ; *Charles Beneyt*, burgess of Great Yarmouth, May 25th, 12d. to the friars predicants ; *Robert Norton*, baker, May 26th, 2s. to the friars predicants (of Great Yarmouth) ; *Robert Mariot*, of Great Yarmouth, May 27th, 2s to each house of friars predicants, minors, and carmelites in Great Yarmouth ; *William Fleming*, burgess of Great Yarmouth, May 30th, 10s. to each house of friars in Great Yarmouth ; *John de Brouneswelle* of Great Yarmouth, June 4th, 2s. to each house of friars predicants, minors, and carmelites in Great Yarmouth ; *Jeffrey de Stalham*, burgess of Great Yarmouth, June 4th, 30s. to the friars predicants of Great Yarmouth ; *John Yue* of Great Yarmouth. July 30th, 10s. of silver to each house of friars of the town of Yarmouth and of South Town."

*Simon de Ormesby*, smith, Jan. 26th, 1349-50, directed his body to be buried in the church of the order of friars predicants of Great Yarmouth, and bequeathed to the friars predicants where his body was to be laid 10s., to F. Alexander de Briston of the same order 12d. to be received of his son John whilst he lived, and to friar de Boton of the same order 12d. *Cecily, late wife of John Gerner*, tailor, Mar. 16th, 1349-50, bequeathed 20d. to each order of friars in Great Yarmouth, to celebrate twenty masses for her soul immediately after her decease. *William Oxney*, burgess of Great Yarmouth, in 1355, bequeathed 13s. 4d. to each order of friars predicants, minors, and carmelites in Great Yarmouth. *Elizabeth de Burg, lady de Clare*, Sept. 25th, 1355, bequeathed 8l. "a qatre ordres de freres en Jernem' : " will pr. Dec. 3rd, 1360 She was granddaughter of Edward I. by his daughter Joan of Acres, and died Nov. 4th, 1360. *Stephen de Stalham*, burgess of Great Yarmouth, in 1362, bequeathed five marks to each house of friars minors, predicants, and carmelites in Great Yarmouth. *Geoffrey Garneys*, of Metyngham, chaplain, Dec. 30th, 1370, desired his body should be buried in the church of the friar preachers of Magna Jernemuthe ; will proved Feb. 3rd following. *John de Stalham*, of Great Yarmouth, in 1374, bequeathed five marks to each house of friars of Yarmouth, Magna and Parva, to celebrate for his soul, etc. *Jeffrey de Drayton*, of Great Yarmouth, in 1374, bequeathed 40s. to each house of friars mendicants in Great and Little Yarmouth. *Thomas de Wyngfeld*, at his manor of Lethingham, July 17th, 1378, left five marks to each convent of mendicant friars in Norfolk and Suffolk, to celebrate for his soul : will pr. Sept. 27th. *William de Stalham*, of Yarmouth, in 1379, bequeathed five marks

to each house of friars of Great Yarmouth and Little Yarmouth, to celebrate for his soul, etc. *Simon atte Gappe* of Great Yarmouth, in 1379, bequeathed 13s. 4d. to each convent of friars of the orders of mendicants in the said Yarmouth and South Yarmouth. *Peter Bennet*, burgess of Great Yarmouth, in 1381, bequeathed 5s. to each order of friars predicants, minors, and carmelites of Great Yarmouth, and of St. Austin of Little Yarmouth. *Nicholas Wildegoose*, of Great Yarmouth, in 1385, gave five marks to each convent of friars of the four orders of mendicants in Great Yarmouth and South Yarmouth. *Sir John de Plaiz*, June 22nd, 1385, at Ocle-Magna in Essex, bequeathed to all the houses of friars mendicants in Norfolk, Suffolk, Essex, and Cambridgesh. to every house five marks: will pr. July 16th, 1389. *Dame Eleanor relict of Sir Ralph Gerberge*, knt., Wykhampton, Aug. 6th, 1386, bequeathed 13s. 4d. to the convent of friar preachers of Magna Jernem': will pr. Aug. 28th. *John Rayl*, of Magna Jern', barker, Sept. 14th, 1386, bequeathed 10s. to each order of friars of Magna Jern' and Southton. *Jane, once wife of Sir Thomas de Loudham*, knt., Jan. 25th, 1399-1400, at Somerleton, bequeathed, 13s. 4d. to the prior and convent of the order of preachers of Magna Jernemuth: will pr. Mar. 18th following. *Alice Hemgrave*, lady of Mutford, Aug. 12th, 1401, bequeathed five marks to the friar preachers of Graunde Jernemuth: will pr. Jan. 19th following. *John Maulteby*, knt. Oct. 27th, 1403, gave and bequeathed to the four orders of friars in Magna Jernemuth and Parva Jernemuth ten marks to be equally divided among them, to celebrate specially and pray for his soul and the souls of Agnes his consort, his parents, and all to whom he was beholden: will pr. Dec. 18th. *Elizabeth late wife of William Elmham*, knt., Dec. 1st, 1419, at Westhorpe, bequeathed 40 marks to the convents of friars in Suffolk, Norfolk and Cambridge, to perform the trental of St. Gregory for her soul, and the souls of all to whom she was beholden: will pr. Feb. 14th following. *Katherine Braunch*, Aug. 3rd, 1420, bequeathed 6s. 8d. to each house of mendicant friars at Magna Jern': will pr. Sept. 5th. *Robert Clere*, Aug. 14th, 1420, bequeathed 20s. to each house of friars in Jern' and South Jern': will pr. Sept. 3rd. *William Garneys* of Stoktone, esq. Feb. 13th, 1420-1, willed that a thousand masses should be celebrated for his soul as speedily as possible after his decease by the friars of the four orders in Norwic, Donewic, and Jernemuthe, at the discretion of his executors: will pr. Apr. 6th, 1425. *Dame Elizabeth late wife of John Rothenhale*, knt., Oct. 16th, 1438, bequeathed 20s. to each order of mendicant friars both of Norwic and Mag' Jernemuth: will pr. July 11th, 1441. *Jane lady de Bardolf*, widow, Sept. 7th, 1446, willed that a thousand masses should be celebrated either during her life or as speedily as possible after death by friars or other devout priests, and assigned 4d. for each mass; and five marks to each order of friars within the diocese of Norwich, for the souls of her parents, benefactors, and specially for her deceased husband, and mercifully to obtain grace for her soul: will pr. Apr. 3rd, 1447. *Henry Inglose*, knt., June 20th, 1451, bequeathed 20s. to each house of the order of

friar-minors, preachers, carmelites, and augustinians in Norfolk: will pr. July 4th. *Peter Garneys*, of Beklys, esq., Aug. 20th, 1451, left 100s. for a thousand masses to be celebrated as speedily as convenient after his decease by the four orders of friars in Norwic, Vernemuth, Donewic, Gipsic, and elsewhere at the discretion of his executors, for the souls of himself, his parents, and friends: will pr. Feb. 5th following. *Richard duke of York*, father of Edward IV. was a benefactor, dying in 1460. *Nicholas Pykering*, who was buried in 1466 in the steeple of Filby church, gave 10s. to every order of friars at Yarmouth. *Sir Miles Stapleton* of Ingham, who died Sept. 30th, 1466, bequeathed a legacy: will of 1444? pr. Dec. 21st, 1466. *John Reppys* of Horyngflete, Sept. 23rd, 1473, bequeathed to each order of friars of Jernem', 2s. and one coomb of corn and one coomb of malt: will pr. Dec. 7th. *John Jernegan* of Wirlyngham Parva, esq. there, Oct. 31st, 1474, bequeathed 6s. 8d. to each order of friars at Magna Jernemuthe and Southetowne: will pr. Dec. 9th. *John Heyden*, Mar. 24th, 1476-7, desired to be buried in the cathedral of Norwic, and bequeathed five marks to each house of mendicant friars in Norwic, Lenn, Brunham, Walsyngham, Thetford, Blakeney, and Jernemuth, to keep his *annuale* in Lent for five years: will pr. June 20th. 1480. *Katherine Fastolfe*, widow of John Fastolfe late of Sutton, esq., Nov. 20th, 1478, bequeathed 20s. to the friar-preachers of Jernemuthe: will pr. July 20th, 1489. *Jane Braunch*, Jan. 27th, 1480-1, bequeathed 20d. to the blak Frers of Yermuth: will pr. Jan. 26th, 1485-6. *Margaret Paston* late wife of John Paston esq. and daughter and heir to John Mauteby, esq., Feb. 4th, 1481-2, bequeathed "to yche of the iiij houshes of Frerys of Yermouth and at the south-town, to pray for myn sowle xx<sup>d</sup>:" will pr. Dec. 18th, 1484. *Edmund Clere* of Stokesby in Flegge, Norfolk, esq., May 24th, 1484, bequeathed 13s. 4d. to the four orders of friars in Yermouth and Southtowne, equally to be distributed among them; and he would have Dr. John Ceyford, of the Blake Fryers, to sing for him for eight years after his decease: will pr. Nov. 12th, 1488. *Robert Pigot*, in 1491 left a small legacy: he was buried at Walsingham. *Elizabeth Clere* of Takeweston, widow of Robert Cler, esq., of Ormesby, Norfolk, Jan. 13th, 1492-3, desired to be buried in Christ Church, Norwich; "I bequethe to every howse and convent of Frers in Norff. xxs. and to eu'y frer of the seyde howse being preest, And that shalbe at the dyryge and Masse be not the evyn byfor And the day of my buryeng, and that wole seye withinne iij dayes next aftr my buryeng by hym sylf A dirige Comendaçon And a masse of Requite for my sowle" "and for othyr of my frendys sowles that I am byholde to 4d. . . . It'm I wole that euery ordyr and Convent of the iij orders of frers in Norff. sey dirige and masse by note yerely duryng the seyde ij yers on my yereday, or withinne iij dayes after the same day in their owen Chyrche and Convent, prayeng as is aboveseyd, and have therfor yerely eu'y ordyr x<sup>s</sup>:" will pr. Mar. 6th. *William Godell* the elder, of Southwold, in 1509, bequeathed "to the Blackfryers of Yarmouth, 10s. for a trental" *Robert Grey* of Walsingham, in 1514, left a small legacy. *Walter Lebbard* of Wirlyngham, Feb. 22nd, 1514-5,

bequeathed to the four orders of friars in Jernemuth, 26s. 8d., that is to say, 6s. 8d. to each of them : will proved Mar. 19th following.<sup>10</sup>

In the list of interments at various churches given in a MS. of the College of Arms (F. 9 Interments), one name only is given of "the bodyes buried in the Black Fryers of Yermouthe," "Thomas son of Sir Thomas Bowett, Knt." To this may be added probably, Godfrey Pilgrim, in 1304; and with some certainty, Simon de Ormesby in 1349, and Geoffrey Garneys in 1370, both of whom are mentioned in the wills; also F. John Fastolfe.

In 1313 F. WILLIAM DE REPPS was prior here; for in 7 Edward II. John de Folsham was attached to answer him and Simon de Wacton, for detaining a book called Porthois. He it must have been whom the foreign amanuensis styles "priorem Gartileyci" as one of the eight heads of houses in England, whom the general chapter of the order held at London in May, 1314, deposed from office, and declared incapable of re-election.<sup>11</sup> F. ROBERT BEVYNNGHAM was prior in 1455, and received, Nov. 8th, the pension of 20*l.* for the provincial chapter, which was probably, that year, celebrated at this house.<sup>12</sup> F. EDMUND HARCOCK was prior in 1532.<sup>13</sup> He got into great trouble by a sermon which he preached on Easter Monday (Apr. 6th), 1534, at Norwich, on *Psalm* lxviii. v. 24 of the Vulg., "Obscurentur oculi eorum, ne videant," wherein, although he prayed for the honourable estate of his sovereign "nott only because he ys chefe lorde of thys lande, butt also be cause he ys supreme hede off the chyrche off ynglande," he compared his own times to those of the Babylonian captivity, and the English church to Jerusalem under its desolation. But he soon made submission, being made to confess himself neither God nor angel, "but man wyche may erre; wherfor yff he have erryd yn any man's iudgement, he ys content to submyte hym selfe under the correccon and reformacon of oth<sup>r</sup>, as ytt shall please hys sup'yors vnder the kyngs grace to ordre him."<sup>14</sup>

Among the friars here was F. John Fastolfe, D.D., who attained some eminence in his own day, and for whose soul the religious of Yarmouth were bound to pray, with many more of that ancient and noble family.<sup>15</sup> The master-general of the order, June 22nd. 1397, made F. Nicholas de Wyteby, lector of theology here for two years, and assigned F. Robert Killan to this house. The master-general also gave license, Mar. 20th, 1496-7, to F. John Tefoyd, S. Th. Mag., of this convent, to have a chantry or chapel "extra ordinem."<sup>16</sup>

<sup>10</sup> Swinden's *Hist. of Yarmouth*. Transcripta ex div. reg. testamentorum in offic. reg. Norw.: Harl. MSS., cod. x. Blomefield's *Norfolk*. Nichols' *Royal Wills*.

<sup>11</sup> Acta cap. gen. ord.

<sup>12</sup> Exit. scac. mich., 34 Hen. VI., m. 3. Manship.

<sup>13</sup> Manship.

<sup>14</sup> Treas. of Rec. of Exch., vol. A 3<sup>11</sup>, fol. 23.

<sup>15</sup> Weever's *Funeral Monuments*.

<sup>16</sup> Reg. mag. gen. ordinis, Romæ asservat.

About the year 1477, William of Worcestre, alias Botoner, compiled his curious and interesting Itinerarium. He was one of the household of Sir John Fastolf, of Caistor, near Yarmouth, who died Nov. 5th, 1459; and made the following notes concerning the friar-preachers of *Jurnemutha*.

"Ecclesia fratrum predicatorum (fundata) per Godfryd pylgrym, 1280, et a morte J. Fastolf 179.

Godofridus Pylgrim, vir nobilis et magnificus nominatus per totum regnum, obiit 1304.

Fundatio ordinis predicatorum ibidem A. C. 1267, et finit A. C. 1273."

The seal of this priory has been engraved in the *Gentleman's Magazine*, vol. lxi. p. 513; in Ives' *Sigilla Antiqua Nonfolcensia*; and in the *Norfolk Archaeology*, vol. iii., p. 367, where it is thus described: "Seal, oval (vesica-shaped), and representing within a triple canopy in front of a church or monastery, the Blessed Virgin with the Infant Jesus in the centre, between an abbot or prior (St. Dominic holding a long cross) on her right hand, and a bishop (archbishop?) on her left: beneath is an arch in which fish (two herrings), are swimming. Above all the crescent and star may be seen. Legend: 'S' CONVENT' FR'VM · PREDIC · GER-NEMVTE ·." The figures of the seal render it probable that the priory was dedicated in honour of the B. Virgin Mary, St. Dominic, and an episcopal personage, who here cannot be identified in the absence of any distinctive emblem.

In the year 1525 (17 Hen. VIII.), the church of this convent was burnt down and utterly desolated, and was never restored, so that the fire eased the labour of those who a few years later demolished the whole foundation.<sup>17</sup> The assembly of the grocers of the town was held at the *Black Fryers*, May 8th, 1534, and again probably for the last time here, May 19th, 1538. The destruction of this community was effected by the suffragan bishop of Dover, who, in Nov., 1538, wrote to Thomas Cromwell, naming nineteen convents of friars which he had received to the king's use, and among them "the Blacke, the White, and the Grey, in Yarmouthe."<sup>18</sup> The lands and possessions of the friars, after they had been unhoused, did not long remain in the hands of the crown. The site, with the gardens, orchards, etc., within the precincts, was let to William Woodhouse, gent., for 13s. 4d. a year; a garden had been already leased to John Pylte, for 3s. 4d. a year; and two tenements were let to John Hane, for 11s. a year. Thus the whole brought in an annual rent of 27s. 8d.<sup>19</sup> Woodhouse obtained a royal lease, Apr. 1st, 1541, of all that he and Pylte held (except such buildings as the king had ordered hereafter to be pulled down), for 21 years, at the rent of 16s. 8d.<sup>20</sup> The particulars of the grant were made out

<sup>17</sup> Manship.

<sup>18</sup> Miscellaneous Letters, temp. Hen. VIII., 2nd series, vol. viii., 117.

<sup>19</sup> Ministers' Accounts, 31-32 Hen. VIII., no. 118.

<sup>20</sup> Enrolment of leases, Court of Augm., vol. ccxiv., fol. 24.

for Richard Andrewes, gent., *Apr. 9* 1542, for all in Woodhouse's and Pylte's tenure, with the "Memor'd" the said Andrewes must be bounde in recognizunce for and concernynge the Woods growinge on the p'missis. RICHARD RYCHE.<sup>21</sup> And thus the grant was made, June 17th following, to Richard Andrewys, of Hayles, co. Glouc., gent.; and Leonard Chamberleyne, of Woodstok, Oxon., esq., to be held by the former, his heirs and assigns for ever, in capite, by the twentieth part of a fief and the yearly rent or tenth of 20d.<sup>22</sup>

Andrewes (Chamberlayn being only his trustee) soon parted with the whole, which came into the possession of Rich. Bysshop and John Ladd. They had a royal license, Oct. 10th, 1558, to assign it to Edmund Moone, gent., and Susanna his wife, the property being specified to consist of "unum mesuagium vocatum le Blacke Fryars, unum columbarium, sex gardina, sex acras terre cum pertinentiis in villa de Magna Yernemouth tam infra muros quam extra."<sup>23</sup>

Edmund Moone, surviving his wife, in his turn had licence, Feb 10th, 1567-8, to assign all to Gilbert Walton, gent.<sup>24</sup> In a few years the lands passed to other owners; and at the present time are much subdivided among numerous proprietors, and mostly built over. No remains of the conventual buildings mark the site of this religious house. Very soon after the dissolution the ruins of the church were employed to repair the town-walls, and the whole of the foundations were dug up, and disposed of to the same use. The rest of the buildings quickly disappeared. However the hewn stones seen in the town-wall constructed of flint, pebbles, and shingle, present a memorial of the Blackfriars. In the cellar of a house in Friars' Lane, is still to be seen built in the wall a stone gargoyle, which doubtless belonged to the church or priory. About thirty years ago, some workmen in making a well at the back of this house, came upon a skeleton in a very perfect state, but no remains of a coffin could be seen.<sup>25</sup>

## On the mediæval meaning of the word "Murra."

BY W. H. ST. JOHN HOPE, M.A.

THERE can be no doubt that the "cultellum cum manubrio de murro," quoted by Mr. Dillon in his paper on weapons (p. 4), was a knife with a handle of *maplewood*. Miss E. Taylor (p. 78) somewhat hastily concludes that "de murro" means "of fluor spar," but surely, setting aside all other questions, a dagger-handle would never

<sup>21</sup> Particulars for grant, 33 Hen. VIII.

<sup>22</sup> Pat. 34 Hen. VIII., p. 2, m. 15 (16).

<sup>23</sup> Rot. orig. 5, 6 Phil. and Mary, p. 1., ro. 22.

<sup>24</sup> *Ibid.* 10 Eliz., p. 1, ro. 41.

<sup>25</sup> *Manship*: by C. J. Palmer, who traces more fully the later descent of the property.



be made of a material so brittle that a moderately hard blow or a fall on a stone floor would fracture it. It seems to me that the whole question rests, not on what Pliny or other ancient writers understood by *murra*, but on the significance of the word in its various forms in England during the 14th and 15th centuries.

First, what do our old English dictionaries say on the point :—

- (a) Mr. Wright in his *Volume of Vocabularies* quotes a metrical vocabulary perhaps of 14th century date, in which we find (p. 181) that the Latin *mirra* = English *masere*.
- (b) The *Promptorium Parvulorum*\* gives as the Latin for "masere," *murrus* and *murra*.
- (c) The *Catholicon Anglicum* of 1483† also gives *murra* and *murreus* as Latin for "maser."

Secondly, a reference to any series of medieval wills or inventories —e.g., the invaluable volumes of *Testamenta Eboracensia*, published by the Surtees Society—will show that under various names, such as *murrae*, *murrei*, *mirrei*, *mazeri*, *mazerei*, *ciphi* or *cuppa* *murrei* or *de murra*, *de murro*, and *de mazer*, a very common and evidently much prized drinking bowl was meant; but other applications of the words are of such rare occurrence, that after careful search through the four volumes of *Testamenta Eboracensia*, I have only come across the following entries :—

- 1374. Will of Alan de Alnewyk, goldsmith, of York.‡  
unum cultellum cum manubrio de murro.
- 1392. Will of Robert Usher, of East Retford.§  
j baslard cum manubrio murreo.  
j cultellum cum manubrio murreo.
- 1395. Inventory of John de Scardeburgh, rector of Tichmarsh. ||  
(*Inter vocalia*).  
unum baselard ornatum cum manubrio de murro.
- 1431. Will of John Wyndhill, rector of Arncliffe.¶  
par cultellorum cum manubrio de masserr' et argentato.
- 1439. Inventory of Robert Tankard, of York, girdler.\*\*  
(Amongst the contents of his shop),  
De iij manubriis de maser . . . . iijd.
- 1444. Will of Sir Giles Daubeny, knt.††  
A poudre box of maser gilt.

That the *murro* of the knife handles was the same as that of which mazers were made is proved by the fact that the inventory of John de Scardeburgh above quoted, also contains the following entries :—

- unus ciphus murrius cum operculo murrio
- ciphus murrius cum pede et rosa in fundo, pret. ixs.

\* Ed. Camden Society, 328.

† Camden Soc. New Series, XXX. 229.

‡ *Test. Ebor.* I. 91. § *ib.* I. 177. || *ib.* III. 3. ¶ *ib.* II. 34.

\*\* *Test. Ebor.* III. 96. †† *ib.* II. 113.



ciphus murrius ligatus, cum tenea Flandrensi pret. vijs.

ciphus murrius ligatus cum leone nigro in fundo.

ciphus murrius ligatus fractus cum folio columbino in fundo, pret.

vjs.

ciphus murrius niger, ligatus, pret. viijs.

unus godet de murro cum operculo murrio, pret. ijs.

The identity of *murra* and *mazer* is illustrated by a few important items:—

1365. Will of Henry de Blythe, of York, citizen and painter.\*

ciphum de murro vocatum knopmazer.

1400. Will of Richard le Scrope, lord of Bolton.†

meliozem ciphum meum de murreo scilicet mazer.

unum mazer vocatum Spang.

1403. Will of Roger le Scrope, lord of Bolton, (son of above)‡

Item j ciphum de argento coopertum vocatum le Constable cup.

Item j maserze vocatum Spang quos quidem ciphum et murrum

lego sub condicione predicta.

1436. Will of John Newton, esq.§

Lego Willelmo filio meo seniori unam murrum quae vocatur cosyn.

1436. Will of William Newton, esq., (son of the above.) ||

a cup by name a masour called from old time "cosyn."

1455-6. Will of Margaret Kirketon, of York, widow.¶

unam murrum cum uno browne shell.

1497-8. Will of Agnes Hildyard, of Beverley, widow.\*\*

ij maser bandes inde factur' unam murrum.

unam stantem murrum sine coopertorio.

It is also worth while to compare the two following accounts:—

(1) In 1446, amongst other plate in the frater of the great Benedictine monastery of Durham,†† were

j Murra cum pede deaurato vocata **Iberdewyke** cum cooperculo.

alia Murra larga et magna vocata **Abell** sine cooperculo.

una alia Murra pro alta mensa in Refectorio, cum cooperculo.

unus Ciphus vocatus **Beda**.

xij Murrae magnae et largae cum uno cooperculo; quorum iij cum pedibus.

xxxij Murrae usuales, et una Nux cum ij cooperculis.

(2) The "Rites of Durham," written in 1593,††—but which describes "all the ancient monuments, rites, and customes belonging or beinge within the monastical church of Durham before the suppression"—tells us that

"Within the said Frater House door, on the left hand as one goes in, there is a strong **AMBRIE** in the stone wall, where a great mazer, called the **GRACE-CUP**, did stand, which did service to the Monks

\* Test. Ebor. I. 75.

† ib. I. 275, 276.

‡ ib. I. 329.

§ ib. II. 58.

|| ib. II. 58.

¶ ib. II. 201.

\*\* ib. IV. 133.

†† Surtees Soc. II. 94.

‡‡ Surtees Soc. XV. 68, 69.

every day, after grace was said, to drink in round the table. Which cup was largely and finely edged about with silver and double gilt with gold, and many more large and great mazers after the same sort. Amongst which was a goodly great mazer called JUDAS-CUP, edged about with silver and double gilt, with a foot underneath it to stand on, of silver and double gilt, which was never used but on Maundy Thursday at night in the Frater House, where the Prior and the whole Convent did meet and keep their Maundy. There lay also in the same ambrie the goodly cup called SAINT BEDE'S BOWL the outside whereof was of black mazer, and the inside of silver double gilt, the edge finely wrought round about with silver and double gilt. . . . . The foot of the said bowl was of silver and double gilt. . . . . And every Monk had his mazer severally by himself to drink in. . . . . And all the said mazers were largely and finely edged with silver, double gilt."

*Murra* was clearly a substance which could be obtained without much difficulty, for we find that in the frater at Canterbury in 1328, there were no less than one hundred and eighty-two *murrae*; at Battle abbey in 1437, there were thirty-two; and Durham in 1446, as we have just seen, possessed forty-nine.

So much for what medieval records show.

We will now turn to existing examples of *murrae* and mazers.

Despite the great number of these highly prized vessels which was in use during the fourteenth, fifteenth, and sixteenth centuries, diligent enquiry throughout England has only brought to light about fifty examples that have escaped destruction.

I have personally examined, with two or three exceptions, and described the whole of these mazers for the Society of Antiquaries,\* and in every case where the original bowl has survived (and this is so in nearly all) it is of *maplewood*.

To be quite sure on this point, I asked Professor A. H. Church to be kind enough to examine the mazers for me, which he did, and at once pronounced in favour of *maplewood*.

It is due to the fact of their being turned out of spotted or speckled (bird's eye) *maplewood*, that these vessels were termed "mazers," the word, according to Professor Skeat, being of Low-German origin, of which the middle High-German form is *mase*, and the old High-German *māsa*, meaning "a spot,"—whence also our word "measles"—so a mazer is simply a bowl made of spotted wood, which was edged with silver to prevent it splitting.

It may be objected that there is nothing to show that these fifty vessels are the survivors of the numerous mazers and *murrae* of medieval days. I have, however, been fortunate enough to find five

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\* See *Archaeologia*, Vol. 50. pp. 129-193.

cases where a mazer described in a medieval inventory is still in existence.

1. In the possession of Corpus Christi College, Cambridge.

In an inventory of the College plate, etc., drawn up in the early part of the fifteenth century, amongst other mazers mentioned, is the following:—

Item unum maser cum coopertorio bene apparatus cum latis ligaturis argenteis in circumferencia et pede cippi et capite coopertorii argenteis bene deauratis et in medio cippi columpna est argenti deaurati super quam sedet s' cygnus deauratus.

This mazer—a maplewood bowl with silver gilt band, and the unique feature of a beautifully wrought hexagonal pillar surmounted by a swan, all of silver gilt, fixed in the bottom—is still preserved at the College.\* Its cover is unfortunately lost.

2. In the possession of the Dean and Chapter of York.

This famous mazer, known from the inscription on the band, as "Archbishop Scrope's Bowl," is now kept in the vestry of York Minster, where it has probably been seen by many readers of this paper.

Its history is fortunately known.

It was probably originally the property of, if not made by, Henry Wyman, an eminent goldsmith of York, and mayor of that city in 1407, 1408, and 1409, who died in 1411. After his death it was given by his widow to the guild of Corpus Christi at York, and is thus described in an inventory of jewels, etc., of that fraternity, dated Oct. 2nd, 1465:—

unus ciphus magnus de murro cum ligatura plana ex argento deaurato, qui vero ciphus indulgentialis digno nomine censetur, et hac de causa: Beatae quidam memorie dominus Ricardus Scrop, quondam archiepiscopus Ebor. vere poenitentibus et confessis qui si de hoc cipho sobrie tamen cum moderamine et non excessive, nec ad voluntatem, mente pura potaverit, quadraginta dies indulgentie contulit gratiose. Eadem enim murra appret. xls. Quam quidem murrā seu ciphum Agnes Wyman olim uxor Henrici Wyman, quondam majoris civitatis Ebor. fraternitati Corporis Christi obtulit, quam devote, cujus anima pace requiescat perpetua. Amen.†

After the dissolution of the guild in 1546, this mazer came into the possession of the York Company of Cordwainers, but how or when is not known.

When this Company in turn was dissolved in 1808, the mazer was presented by them to their "Head Searcher," Mr. William Hornby, who gave it to the Dean and Chapter of York.

This *murra seu ciphus* is made *de murro*, i.e., maplewood.

\* See the engraving of it in *Archæologia*, Vol. 50. p. 144.

† Surtees Soc., LVII. 291.

3. In the possession of All Souls' College, Oxford.

This foundation is so fortunate as to possess a number of mazers and other interesting medieval relics.

Among the mazers is one of unusual shape with an enamelled boss or "print" in the bottom, bearing a shield—*sable, a griffin segreant ermine*, over which are the letters T. B. These are the arms and initials of Thomas Ballard, sheriff of Kent in 1452, and the mazer is clearly that mentioned in the inventory of the college *bona et jocalia*, dated November 3rd, 1448, as

j murrum magnam coopertam cum armis T. Ballard' armigeri.

This *murra*, which retains the metal ring of its cover, is made of maplewood.

4. In the possession of Pembroke College, Cambridge.

The well known "Valence Mary" cup preserved by this foundation, though now all of metal, was originally a "standing mazer" with a maplewood bowl, but this having at some time been broken, has been replaced by one of silver-gilt. In an inventory of the College, dated 1491, is an added entry of gifts made by Robert Sokborn, who was elected Fellow in 1470, and died in 1502, of thirteen silver spoons and  
una murra argentea cum scriptura circumiente GOD HELP AT NED  
et cum coopertorio ligneo pilam argenteam et deauratam in  
summitate habente.

The identity of the "Valence Mary" cup with the *murra* of the inventory is proved by its stem being inscribed, **GOD help atned.** This mazer has lost its cover.

5. At Edward VI.'s Almshouses, Saffron Walden, is preserved a maplewood mazer, with a silver gilt band, and the Blessed Virgin and Child engraved on the print, which mazer Pepys in his Diary (Feb. 27th, 1659-60) describes as drinking out of.

An inventory of the goods in the Almshouses in 1524, describes as  
In the Botre. a masyr w<sup>t</sup> sylver and gilt.

This was probably the vessel under notice, as its band bears the London hall-marks for 1507-8.

From these facts there can be, I think, no question (1) of the identity of *murrae* and mazers, and (2) from surviving examples, that mazers were made of maplewood; and as three of the very few existing mazers, which are undoubtedly made of maplewood, are described in medieval records as *murrae*, it seems only reasonable to assume that the handles of favourite knives and daggers, and other articles, when described as *de murro* or *de murra*, were formed of the highly prized and beautifully mottled maplewood.

## Precedency and the Peerage in the time of James I.

BY ROACH LE SCHONIX.

A REMARKABLE and valuable manuscript, of the time of James I., is in my possession, which gives a series of varied statistics and information with regard to the kingdom.\* The writing is of a clear and legible character, and it seems to have been compiled for the use of the king himself, or for some high official about the court.

It covers sixty-four folio pages of paper, and is bound in a parchment cover, which still bears the notation and lettering of part of an old Breviary of Paschal-tide. The edges of the leaves have been gilded, and the ribbons tying the cover of white silk. There is no date, but it was compiled, as is clear from internal evidence, at the very beginning of the reign of James I.

The manuscript comprises ten distinct divisions of information, in the following order:—

- I. "The placinge of all estates according to ther Degrees."
- II. "The nobilitie of Englande according to their authorities and degrees."
- III. "Funeralls."
- IV. "Officers of the state and of the Royal Household."
- V. "Townes of Warr, castles, Bulwarkes."
- VI. "Keepers, Officers, and Ministers of Castles, Howses, Parkes, Forrests, and Chases."
- VII. "The names of His Majesties Shippes with the number of men and of furniture requisit for the settinge forth of them."
- VIII. "The General Mustars taken throughout the whole realme of England and Wales."
- IX. "The names of such as are certified unto the Exchequer to be fugitives over the sea contrarie to the Statute of the 13 of Elizabeth."
- X. "The number of Churches within everie shiere in England and Wales."

The two first of these headings, which form a kind of Peerage of the day, are now reproduced *verbatim*, and the rest of the manuscript will be given on a future occasion.

### THE PLACINGE OF ALL ESTATES: ACCORDING TO THER DEGREES.

#### A DUKE.

A DUKE must goe after his dukedome and not after his creation and the dutchesse his wife according to the same.

The Duke in his owne house may have a cloth of estate and in every place ells out of the princes presence, so that the same come not to the grounde by half a yeard.

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\* It was purchased at the Marquis of Hastings' sale, 1868.

Also a Duchesse may have her cloth of estate and a Baronnesse to beare upp her Trayne in her owne house.

And ther ought no Earle of dutie to washe with a Duke but at the Dukes pleasure.

Item a Dukes eldest sonn is borne a Marquise and shall goe as a Marquise, and weare as many poudrings\* as a Marquise and have his assaies† the Marquise being present savinge he shall goe beneath a Marquise and his wife beneath the marchiones, and above all Dukes daughters.

But if a Duke hath a daughter which is his sole heyre if she be the Eldest Dukes Daughter then she shall goe before and above the younger Dukes Eldest Sonnes Wife.

Item a Dukes daughter is borne a Marchioness and shall weare as many powdringes as a marchiones saving she shall go beneath all marchionesses and all Dukes Eldest sonnes Wives. They shall have non assaies in a marchionesses presence.

If a Dukes daughter be married to a Baron she shall goe according to the degree of her husband. And if to a knight or to a man under that degree, then she is to have place according to her byrth.

Item all Dukes younger sonnes be borne as Earles, and shall weare as many poudringes as an Earle Saving they shall goe beneath all Earles and Marquesses Eldest Sonnes and above all Viscountes : And ther Wives shall goe beneath all Countesses and Marquesses daughters and above all Viscountesses and next to Marquesses daughters.

Item all Dukes daughters shall goe one with another so that alwayes the eldest dukes daughter goe uppermost, unless it be the princes pleasure to the contrary.

#### A MARQUES.

A MARQUESS must goe after his marquisate and not after his creation, and the marchiones his Wife according to the same.

He to have a cloth of estate both in his owne house, soe that it hang a yeard above the ground and in every place ells saving in a Dukes house or in his princes presence.

He shall have no assayes in a Dukes presence but onely his cupp covered.

Item the marchiones may not have her gowne borne in a Duches presence but onely with a gentlewoman for it is accompted a higher Degree borne with a Woman than with a man, But in her owne house she may have her gowne borne upp with a knightes Wife.

Also ther oughte no Viscounte to Wash with a Marques but at the Marquesse pleasure.

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\* Powderings were small pieces of fur powdered or sprinkled on others. The depth of ermine, permitted to different grades of the nobility, was regulated by the number of rows of black spots or powderings on the white ground of the fur.

† Assay was the trial or tasting of dishes and cups as a precaution against poisoning. The taster or assayer was an officer only to be found in palaces or in nobles' houses of high estate.

Item a Marques Eldest sonne is borne an Earle and shall goe as an Earle and have his assay in an Earles presence and weare as many powdringes as an Earle, Saving that he shall goe beneath an Earle and above all Dukes younger sonnes, and his Wife shall goe beneath all countesses and above all marquesses daughters, But if the Marques daughter be his heyre if she be the elder Marques daughter then she shall goe above the younger Marques eldest sonnes wife.

Item a Marquess Daughter is borne a countess and shall weare as many poudringes as a countesse Saving she shall goe beneath all Countesses and Marquesses eldest sonnes Wives.

But she shall have non assayes in any countes presence and if she be married to a Baron, then she shall goe according to the degree of her husband And if married to a Knight or under the degree of a Knight, then she shall take place after her birth.

Item Marquesses younger sonnes be borne as Viscountes and shall weare as many powdrings as a Viscount, Saving onely that they shall go beneath all Viscountes and Earles eldest Sonnes, and above all Barons. And their Wives shall goe beneath all Viscountesses and Earles daughters and above all Baronesses.

Item all Marquesses daughters are to goe one with another, so that alwayes the eldest Marquesse daughter goe uppermost, unlesse the pleasure of the prince be to the contrary.

#### AN EARLE.

AN EARLE shall goe after his Earldome and not after his creation and the countesse his Wife according to the same.

But he may have non assayes in a Marquesse presence but onely his cupp covered.

Neither may a countesse have her gowne borne in a Marchioness presence with a gentlewoman but with a gentleman.

Also an Earle may have in his owne house a cloth of Estate, which shalbe fringed round aboute without any pendant. And a Baron ought not to wash with an Earl but at his pleasure.

Item an Earles eldest sonne is borne as a Viscount and shall goe as a Viscount and shall weare as many powdringes as a Viscount. But he shall goe beneath all viscountes and his Wife beneath all viscountesses and above all Earles daughters But if she be the Earles daughter and heyre, and thelder Earles daughter, then she shall goe above the younger Earles eldest sonnes Wife.

Item all Earles daughters be borne as Vicountesses and shall weare as many powdringes as a Vicountesse, yet shall go beneath all Vicountesses and Earles eldest sonnes Wives And if they be married to a Baron or to any other above a Baron, then they shall goe after the degree of their husbandes And if they be married to a Knight or under the degree of a Knight then they are to goe and have place according to ther byrth.

Item all Earles younger sonnes be borne as Barons, and shall weare as many Powdringes as a Baron, Saving they shall goe beneath all Barons and Viscountes eldest sonnes and above all Baronettes.



And the Wives shall goe beneath all Baronesses and Viscountes daughters and above all Baronettes Wives.

Item all Earles daughters to goe one with another thelder Earles daughters to goe uppermost unlesse the pleasure of the prince be to the contrary.

#### A VISCOUNT, his Wiffe and Children.

A VISCONTE must goe after his Viscountie and not after his creation and the Vicountesse must have place according to the same.

He may have in his owne house the cupp of assay holden under his cupp, while he drinketh but non assay taken.

He may have a carver and Server with ther Towelles when they sett their service one the Table and all Vicountesses may have ther gownes borne with a man in the presence of a countesse.

Also they may have a Travers\* in ther owne house.

Item Viscounts eldest sonnes be borne as Barons and shall weare as many powdringes as a Baron, Saving he shall goe beneath all Barons and above all Barons younger sonnes. And his Wife shall goe beneath all Baronesses and above all Vicounts daughters.

Item Vicountes daughters be borne as Baronesses and shall weare as many powdringes as a Baronesse, saving they shall goe beneath all Baronesses and Viscounts eldest sonnes Wives.

And if they be married to a Baron they shall goe after the degree of ther husbandes and if they be married to a Knight or to any under the degree of a Knight they to goe and have place according to ther byrth.

Item Viscounts younger sonnes shall goe as Banerette and wear as many powdringes as Bannerett saving they shall goe beneath all Bannerettes.

Item Viscounts daughters to goe one with another for that the elder Viscounts daughter doe goe uppermost, unles the princes pleasure be to the contrary.

#### A BARON, his Wiffe and Children.

A BARON must goe after his Barony soe that the eldest Baron be uppermost, and the Baronesse his Wiffe must goe according to the same, and they may have ther gownes born upp with a man in the presence of a Vicountesse, and a Baron may have the cover of his Cupp holden underneath when he drinketh.

Item all Barons Eldest sonnes, shall goe and have place as a Bannerett, and shall have the upper hand of a Bannerett, Because his father is a peere of the Realme, and all Barons younger sonnes shall goe above all Bachelor Knightes, because ther father is a peere of the Realme.

Item all Barons daughters shall goe above all Bannerettes Wives and shall weare as much as a Bannerettes Wiffe and shall have the

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\* Travers is an old word for a curtain or hanging. It is thus used in Chaucer, and seems to have here that signification.

upper hand of all Bannerettes Wyves, and Knights Wyves And if they mary Husbandes under the degree of a Knight then shall they goe and have place under all knightes wyves.

Item all Barons daughters to goe on with another so that always the eldest Barons daughter goe uppermost.

Item a knightes Wiffe may have her kirtle borne in her owne house or in any other place soe it be not in her betters presence and she may have her footesheete in her owne house.

Be it remembered that if any of all the degrees above written come to be descended of the blood royall, they ought to stand and have place above all those that be of the degrees whereof they be themselves, as a Duke of the blood royall above all Dukes that be not of the blood and soe the like in all other degrees, unles the princes known pleasure be to the contrary.

THE PLACINGE of all  
Estates of men accordinge  
to ther degrees.

- |                              |                                     |
|------------------------------|-------------------------------------|
| 1. A Duke                    | 13. A Barons eldest sonne           |
| 2. A Marquise                | 14. A Bannerett                     |
| 3. A Dukes eldest sonne      | 15. A Viscounts younger sonne       |
| 4. An Earle                  | 16. A Barons younger sonne          |
| 5. A Marquise eldest sonne   | 17. A Bachelor Knight               |
| 6. A Dukes younger sonne     | 18. An Esquier for the bodie        |
| 7. A Viscounte               | 19. A Banneretts eldest sonne       |
| 8. An Earles eldest sonne    | 20. A Bachelor Knights eldest sonne |
| 9. A Marquise younger sonne  | 21. An Esquier                      |
| 10. A Baron                  | 22. A Gentleman.                    |
| 11. A Viscounte eldest sonne |                                     |
| 12. An Earles younger sonne  |                                     |

THE PLACINGE of all Estates  
of women accordinge to  
ther degree.

- |                                   |                                 |
|-----------------------------------|---------------------------------|
| An Empresse                       | A Vicountesse                   |
| A Queene                          | An Earles daughter              |
| A Kinges mother                   | A Baronesse                     |
| A Kinges daughter unmarried       | A Bannerettes Wiffe             |
| A Kinges sister                   | A Viscounts daughter            |
| A Kinges Aunte of the whole blood | A Barons daughter               |
| A Duchesse                        | A Knights Wiffe                 |
| A Marchionesse                    | A Queenes chiefe gentlewoman    |
| A Dukes daughter                  | An Esquiers Wiffe for the bodie |
| A Countesse                       | A Chamberer                     |

ESTATES of the blood  
Royall.

A Dukes sonn and heyre of the blood Royall shall have place before a Marquise, and if he be not of the blood Royall, hee shall have place above an Earle.

An Earles eldest sonne and heyre of the blood Royall, shall have place before a Viscounte and if he be not of the blood Royall he shall have place above a Baron.

#### PLACINGE of Stranngers.

If any forraine kinge or prince doe send to our Sovereigne any messenger

If he be a Knight receive him as a Baron

If he be an Esquier receive him as a Knight

If he be a Yeoman receive him as an Esquier

If he be a Groome receive him as a Yeoman.

#### THE NOBILITIE of Englande accordinge to there authorities and degrees.

Paulett, Marquesse of Winchester.

#### EARLES.

Howard Earle of Arundell and Surrey	Wriothsley Earle of Southampton
Veare Earle of Oxford Vicount	Russell Earle of Bedford
Bulbecke	Harbert Earle of Pembroke
Pearcie Earle of Northumberland	Seymer Earle of Hartford Lo :
Talbott Earle of Shrowsbury	Bewchampe
Gray Earle of Kent Baron Hastings	Dudley Sutton Earle of Leycester Baron
and ruffin	of Denbighe
Stanley Earle of Darbie Lo : Man and	Devereux Earle of Essex Vicount
Strannge	Herefford
Somersett Earle of Worcester Lo :	ffynes Earle of Lincolne Lo : Clinton
Harbert of Chepstowe	Haward Earle of Suffolke Lo
Manners Earle of Rutland Baron of	Chamblaine
Rose	Blunte Earle of Devonshire Lo
Clifford Earle of Cumberland	Mountioy
Ratcliffe Earle of Sussex Lo ffitzwater	Haward Earle of Northampton
Hastings Earle of Huntington	Sackvile Earle of Dorsett Lo Threasurer
Burcher Earle of Bathe	Cicill Earle of Salisbury
Dudley Sutton Earle of Warwicke	Cicill of Earle of Exeter Lo Burleigh
Viscounte Lisle	Harbart Earle of Moungomery

#### VISCOUNTES.

Browne Viscount Mountague  
Haward Viscount Byndon  
Sydney Viscount Lisle

#### BARONES.

Vayne Lo : Spencer	Stafford Lo : Stafford
Nevell Lo : of Aburganie	Gray Lo : Gray of Wilton
Touchett Lo : Audley	Scroope Lo : Scroope
Souch Lo : Souch	Sutton Lo : Dudley
Bartie Lo : Willowby of Erisbie	Nevill Lo : Latimer
West Lo : de la Ware	Sturton Lo : Sturton
Barkeley Lo : Barkeley	Lymbley Lo : Lymbley
Parker Lo : Morley	Harbert Lo : Harbert
ffenes Lo : Dacres of the South	Blunt Lo : Mountioy
Brooke Lo : Cobham	Ogell Lo : Ogell
Talbott Lo : Talbott	Darcie Lo : Darcie of Nevill

Stanley Lo : Mountegle  
 Stanley Lo : Sandes  
 Vaux Lo : Vaux  
 Windsor Lo : Windsor  
 Wentworth Lo : Wentworth  
 Burrowe Lo : Burrowe  
 Mordant Lo : Mordant  
 Paulett Lo : St. John of Baseinge  
 Russell Lo : Russell  
 Cromwell Lo : Cromwell  
 Evers Lo : Evers of the North  
 Wharton Lo : Wharton  
 Rich Lo : Rich  
 Willowbie Lo : Willowbie of Parham  
 Sheffield Lo : Sheffield  
 Pagett Lo : Pagett  
 Darcie Lo : Darcie de Chich  
 Haward of Effingham  
 North Lo : North  
 Bridges Lo : Chaudois  
 Carey Lo : Hunsdon  
 St John Lo : St. John de bletsoe

Sackville Lo : Buckhurst  
 Cicill Lo : Burleighe  
 Compton Lo : Compton  
 Cheney Lo : Cheney  
 Noris Lo : Noris of Riccott  
 Knowles Lo : Knowles  
 Wotton Lo : Wotton  
 Egerton Lo : Elmsmere  
 Davers Lo : Davers  
 Spencer Lo : Spencer  
 Harrington Lo : Harrington  
 Jarratt Lo : Jarrat  
 Carew Lo : Carew  
 Russell Lo : Russell  
 Peter Lo : Peter  
 Denny Lo : Denny  
 ffynes Lo : Saie  
 Candish Lo : Candish  
 Graie Lo : Graie  
 Stannop Lo : Stannop  
 Rose Lo : Rose

## POWDRINGES.

All maner of estates shall weare there Apparell powdred as followeth onely the Kinge althreth at his pleasure.

The Prince with one alter

A Duke with 4 Barres plaine

A Marquis 3 and a halfe

An Earle 3

A Vicount 2 and a halfe.

It is to be noted that they Barres must be set upon the shoulder or the back round about the robe powdred with 2 ermynes deepe or 2 and a halfe accordinge as the estate is.

Item all maner of Ladies of estate may weare in there mantelles surcoates Bonnets and sleeves as followeth.

A Viscount hath no Barres one his robes of estate but hath tow barres and a halfe of myniver one his parlement robe.

## Powdringes.\*

The Queenes Bonnett  $\frac{3}{4}$ . The Queenes sleeves Inche  $\frac{1}{4}$ .

The Queens gowne Inche  $\frac{1}{4}$ . The Princes Bonnett Inches.

The Princes sleeves Inche  $\frac{1}{4}$ . The Princes gowne Inche 2.

The Duches Bonnett Inches 4 by sufferance.

The Marchiones sleeves Inche  $2\frac{1}{4}$ .

The Duches gowne Inches 3 full.

The Marchiones gowne Inch  $3\frac{1}{4}$ .

The Duches sleeves Inches  $2\frac{1}{4}$ .

A Countesse sleeves Inches 3 full.

## Powdringes.

A Baronesse by sufferance doth alter in her sleeves Whereas by the auncient custome she ought to have but 3 rowes and no alter. Inches  $4\frac{1}{4}$ .

Whereas a Baronesse by sufferance doth alter in the sleeves, a question to be knowne, shee shall weare in her gowne 7 full.

Memorandum a Banneretts wiffe shall weare 2 rowes in her sleeves Inche thicke, and a Knights wiffe shall weare but one rowe likewise.

A Bannerettes wives Bonnett 3 full.

A Knightes wiffe in her Bonnett 3 and  $\frac{1}{4}$ .

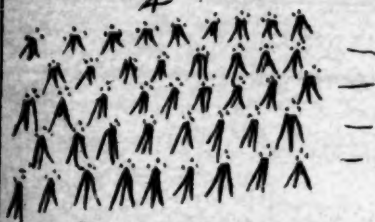
(To be continued.)

\* For fac-simile of the upper half of this page of "powdringes," see Plate XXI.

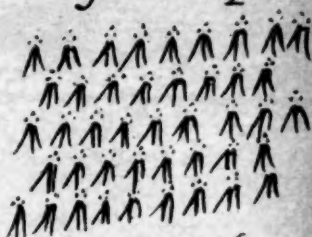
# *bowdringes*

*The Queens Bonnett*

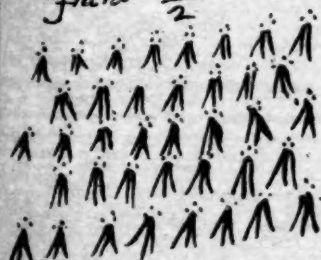
$\frac{3}{4}$



*The Queens sleeves*  
*Fiche*  $\frac{1}{2}$



*The Queens gowne*  
*Fiche*  $\frac{1}{2}$



*The princes Bonnett*  
*Fiches*



*The princes sleeves*  
*Fiche.*  $\frac{1}{2}$



*The princes gowne*  
*Fiche* 2





## Pedigrees from the Pleas Rolls.

BY MAJOR-GENERAL THE HONOURABLE GEORGE WROTTESLEY.

THE pleadings in the various Courts of Law, and the judgments upon them, have been preserved for many centuries amongst the National Records. They commence with a Roll of the sixth year of Richard I. and continue to the present time, but many of the Rolls of the reigns of King John and Henry III. have been lost. From the reign of Edward I. the series is complete, so far as the chief Courts of Law are concerned, but the proceedings of the Iters of the Justices in the provinces are incomplete for many centuries subsequent to that date. In the process of extracting from the Rolls the suits which relate to Staffordshire, I have occasionally taken a note of other cases which were considered to be of interest to the genealogist, and it is these which are now laid before the readers of the *Reliquary*. The idea of printing them in this form has been taken from a similar series of "Pedigrees from the Plea Rolls" which appeared in the *Collectanea Topographica et Historica*, edited by Nicholls, but which has been discontinued for many years. As I have not been able to refer fully to this collection, which extends over numerous volumes, it is possible that some of the suits here given may have been previously printed in the *Collectanea*, but even if this should prove to be the case, they are well worth the reprint, for copies of the *Collectanea* have now become very scarce.

*Coram Rege. Roll. No. 5. 4 Hen. 3, m. 6 dorso.*

*Bucks.*—Alexander de Hamden sues Simon de Pinkeni for the manor of Gildenemorton, and gives this descent:—

Remigius le Loheregius.

Alice, daughter and heir.

Alexander, son and heir.

Reginald, son and heir.

Alexander, son and heir, who sues, 4 H. 3.

The plaintiff in this suit was the ancestor of the famous John Hampden.

*Coram Rege. Roll. 5 Henry 3. No. 13.*

*Glouc.*—The abbot of Cirensiter sues Elias Giffard respecting the right of Elias to erect gallows at Brimesfield. Elias derived his claim from his ancestor, Osbert Giffart, *qui venit ad Conquestam Anglia*, and gives this descent:—

Osbert Giffart, temp. Conquestoris.

Elias.

Elias.

Elias, the Defendant.

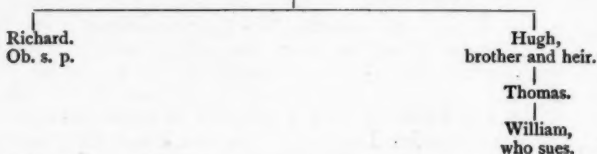


He also produced an aged witness who remembered Elias, the father of the defendant, having hanged a thief at Brimsfield in the reign of Henry 2.

*Coram R. Roll. 14 Henry 3.*

*Warw.*—William de Ludington sues William de Norfolk for two virgates of land in Hunstaneton, and gives this descent:—

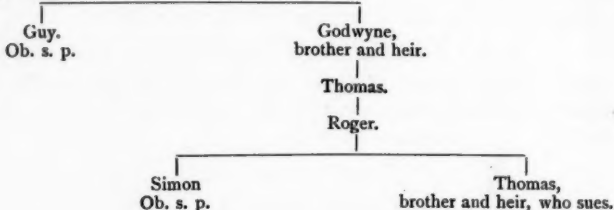
Ralph de Ludington = Margaret, his wife, tem. Hen. 1.



William de Norfolk called to warranty Giles de Erdington.

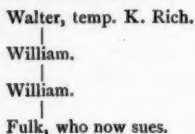
*Coram R. Roll. 46 Henry 3.*

*Warw.*—Thomas de Bromwic sues Nicholas le Kymmun and others for land in Bromwych, of which Guy, his ancestor, was seised in the reign of Hen. 2, and gives this descent:—



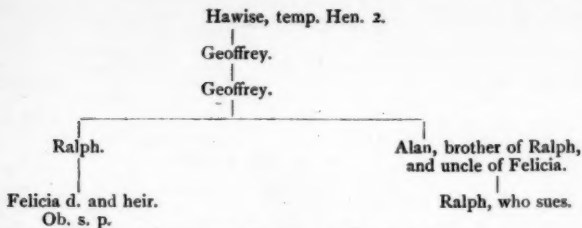
*Banco Roll. Mich. 2 E. 1.*

*Warw.*—Fulk de Lucy sues Amice de Sukeburgh and others for 16 acres of land in Wasperton, which Walter, his ancestor, held in King Richard's reign, and gives this descent:—



*Worcester Assize Roll. 3 E. 1.*

Ralph de Limesi sues Henry de Erdinton for the advowson of the church of Jerdel, and gives this descent:—

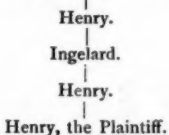


A fine was levied, by which Ralph acknowledged the advowson to be the right of Henry.

*Banco Roll. Trinity term. 3-4 E. 2, m. 86 dorso.*

*Derb.*—An assize of last presentation to the church of Wyngerworth, the advowson of which Henry, son of Henry de Braylesford, claimed against Gosceline, Dean of St. Mary, of Lincoln. Henry gives this pedigree:—

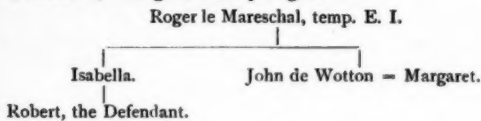
Robert de Braylesford, who presented to the living, temp. King John.



The jury found that the church in question was a chapelry annexed to the church of Chesterfield from time out of memory, and gave a verdict in favour of the Dean.

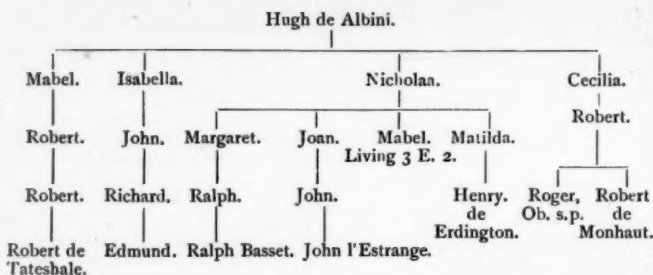
*Banco Roll. Mich. 4 E. 2, m. 257 dorso.*

*Warw.*—John de Wotton and Margaret, his wife, sued Robert, son of Isabella, daughter of Roger le Mareschal, for five acres of land, etc., in Mucton, and gives this pedigree:—

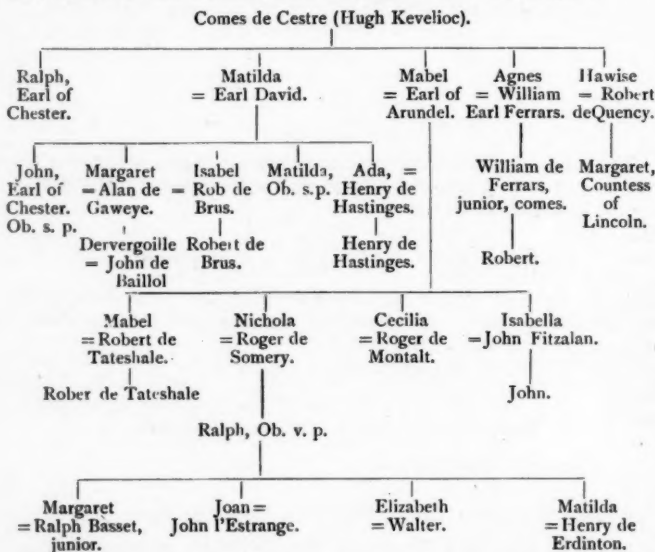


*Banco Roll. Trinity. 3-4 E. 2, m.*

*Norf.*—The king sued William de Bernak for the next presentation to two parts of the church of Attleburgh, which belonged to him, as the purparty of Robert de Monhaut, one of the heirs of Hugh de Albini, formerly Earl of Arundel, and which purparty was in the king's hand. The pleadings in this suit give the following pedigree:—



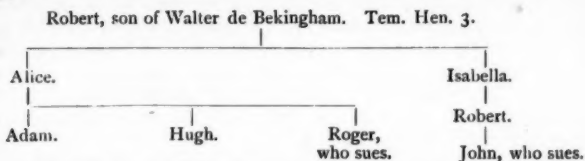
N.B.—Nicholaa, who married Roger de Somery, had a son Ralph, who died v.p., and left the four sisters named in the pedigree. Of these, Mabel married Walter de Sully, and Margaret married a second husband, Ralph de Crumbwell. (See the suits at p. 59, vol. 6, part I. of Staffordshire Collections, and p. 103, vol. 4 of the same Collections.) All these co-heirs of Hugh de Albini were also co-heirs of the Earldom of Chester, being descended from Mabel, a sister and co-heir of Ralph, Earl of Chester. The descent of the heirs of Chester is given on an old contemporary Roll at Wrotesley, as follows. It will be seen that this Roll makes Ralph to be the father of the four co-heiresses named in the first pedigree:—



*Banco Roll. Mich. 4 E. 2, m. 108 dorso.*

*Linc.*—Roger de Stapleford, and John, son of Robert le Taillur of Bekingham, sued Amabel, formerly wife of Richard Barbot, for five acres and a rood of land in Bekyngham, and Robert le White of

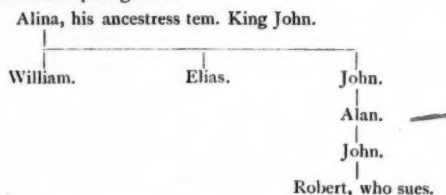
Bekyngham for an acre of land in the same vill, and give this pedigree :—



Thomas Barbot, who was admitted to plead in place of Amabel, stated that Robert, son of Walter, had a third daughter, Idonea, who had issue William, who had issue Isabella, who is now living, and who, as coparcener, should have been included in the suit.

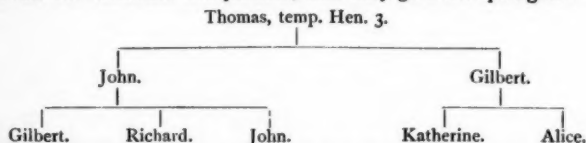
*Banco Roll. Mich. 4 E. 2.*

*Northumberland*—Robert de Eslynton sued Idonia, formerly wife of Robert de Glauton, for nine messuages, 177 acres of land, and nine acres of meadow in Whytyngeham and Throunton in Co. Northumberland, and gives this pedigree :—



*Banco Roll. Mich. 4 E. 2. m. 150 dorso.*

*Linc.*—Katherine, daughter of Gilbert Bras, and Alice her sister, sued Gilbert, son of John, and Richard and John, brothers of Gilbert, for a messuage and an acre and 3 roods of land in Kirketon in Holand, as their reasonable purparty of the inheritance of Thomas Bras, the grandfather of Katherine, Alice, Gilbert, John, and Richard, whose heirs they are ; and they stated that the said Thomas, their grandfather, was seised of the tenements temp. Henry 3, and from him they descended to John and Gilbert, as his sons and heirs, because the tenement was partible, and they give this pedigree :—



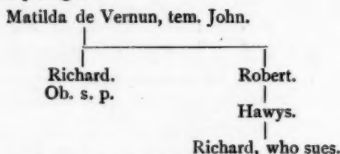
The defendants admitted the land was divided into two equal parts between John and Gilbert, sons of Thomas.

N.B.—This suit is of interest as an illustration of a custom not uncommon of dividing land between two brothers. It was called "*Paragium*," because the second son was put into "*pari casu*" with the elder.

*Banco Roll. Mich. 4 E. 2. m. 212.*

*Bucks.*—An assize of last presentation to the church of Pychecote, the advowson of which the Prior of Great Malvern claimed against Richard de Vernun; and he stated that his predecessor, William de Ledebury, formerly Prior, had presented to the church one John de Teynton in the reign of King Edward, the King's father, etc. (*Here the Prior details all the presentations made by his predecessors since the beginning of the reign of Hen. 3.*)

Richard stated he was seised of the manor of Pychecote, to which the advowson was appurtenant, and that Matilda de Vernun, his great grandmother (*pro-avia*), whose heir he is, had presented to the church one William de Pychecote, her clerk, in the time of King John, and he gave this pedigree:—



Richard pleaded that when the Prior's predecessor made the two first presentations named, he, the said Richard, was under age, and at the previous presentation, one Gilbert Fraunceys, at one time the husband of the said Hawys, the mother of Richard, held the manor of Pychecote by the courtesy of England; and at the presentation before that, Hawys was under the power, *sub potestate*, of Gilbert, her husband; and at the time of the two previous presentations the said Robert, son of Matilda, the grandfather of the defendant, was under age, and all this he was prepared to prove. A jury found in favour of Richard, and gave him 10 marks as damages, the value of the half-year, the *tempus semestre* not having expired.

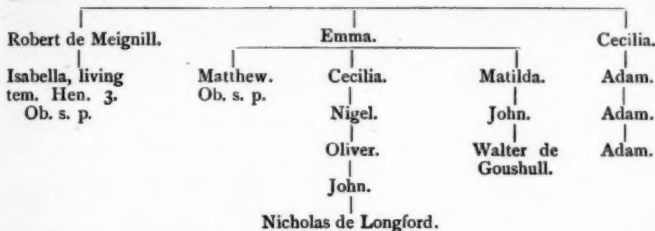
This suit contains important evidence respecting the descent of Vernon of Harlaston, for, owing to the Feodary of 1293 (Kirkby's Quest) speaking of *Ricardus de Vernun filius Gilberti Fraunceys* as holding Harlaston, it has been hitherto considered by many genealogists that this Richard was son of a Gilbert Fraunceys, and had adopted his mother's name of Vernon. It may be assumed now, on the evidence of this Roll, that Gilbert was his stepfather, and that Hawys or Avice, the heiress of Harlaston, had married a cousin of the name of Vernon in order to retain the property in the male line. The plea Rolls printed by the Wm. Salt Society show that this had also been done in the case of the Staffordshire families of Swynnerton and Beck, and it was probably not an uncommon custom.

On the Buckinghamshire Pipe Roll of 6 Ric. 1, Simon Basset renders part of a fine of 100 marks in order to have the forfeited land of Richard de Vernun, which was of the inheritance of Simon's wife. On this entry, Eyton remarks, p. 40, vol. 2 of Staffordshire Collections—"The magnitude of Simon Basset's fine, and its acceptance by the Crown, indicate an occasion of much importance, not,

so far as I know, yet examined by genealogists." The great inheritance in question was that of Avenel, of Haddon in Derbyshire, and of Adstoke and other manors in Bucks. Isabella and Avise, the two daughters and co-heirs of William Avenel, having married respectively Simon Basset and Richard de Vernon.

*Banco Roll. Hill. 9 E. 2. m. 2 dorso.*

*Derb.*—Christiana de Ry sues Nicholas de Longford and Walter de Goushull for the next presentation to the Church of Whytewelle, and gives this pedigree:—



Christiana claimed through a feoffment made by Adam, son of Adam of the pedigree, and Nicholas and Walter admitted her claim to present *hâc vice*.

A suit in Part I., vol. 6, p. 172 of Staffordshire Collections shows that the Adam of the pedigree was Adam de Krydeling. His father Adam was killed in Gascony in 23 E. 1 (Holinshed's Chronicle).

## The Svastika and Triskele, with other Symbols Sculptured on Stone at Isel Church, Cumberland.

BY THE REV. W. S. CALVERLEY, F.S.A., VICAR OF ASPATRIA.


IN vol. xxv. of the *Reliquary* (Old Series), an article on the Svastika or Fylfot was illustrated by engravings of a cross shaft found by me at Dearham, Cumberland, during the restoration of the church. The sculptured fragment bore upon it two figures of the sign, with curved arms, in relief, surrounded by spiral ornamentation of a very early character. It was the first example of this sacred symbol, in work of this kind, which came under my notice. I afterwards saw the Isel fragment, of which three sides are here engraved, and of which I sent a cast to Burlington House, accompanied by my notes upon it. This called forth some interesting remarks from R. P. Gregg, Esq., F.S.A., etc., whose valuable paper on "The meaning and origin of the Fylfot and Svastika" will be found in *Archæologia*,

vol. xlviii. Mr. Gregg confirmed my suggestion that this Cumberland Fylfot (originally the sign of the sun, and showing its apparent motion) might come from Scandinavia, and symbolise *Thor*, whilst the Triskele represented Fire. I have found fragments bearing the same sign at Aspatria, and these, with other recently discovered relics of the early British church in this old kingdom of Strathclyde, testify strongly to the Eastern origin of their symbolism, adapted to changes of circumstance, in which the sun and fire, and water symbols are sanctified to Christian uses.

These were again adapted to the Northern heathen system, and yet again laid hold of by the Christians, in their successful endeavour to convert the Scandinavian pagans.

The Isel stone is in shape a small pyramid of light coloured pernian sandstone of the district, without its apex; length, eleven inches; width, six inches at the wider, and four and a half inches at the narrower end.

Its form suggests the uppermost part of the shaft of a cross, though no trace exists of the place from which the arms should spring. In the upper or smaller end a cup-shaped hollow has been formed.

The stone was found amongst the building material of the old bridge over the Derwent, near the little Norman church of Isel, when the present bridge was being built. In the churchyard are fragments of a flat cross-shaft, with spiral ornamentation *incised* or picked out, of very early work, but different from the subject of this paper. Each face of our fragment has an upper and a lower panel, sculptured in relief, bearing marks of a pointed tool, and not of a broad or narrow chisel. The design in the upper panel varies; that in the lower one being the same on each of the four faces, namely, an  shaped design (the "Sun Snake" sign). In one of the upper panels is the "Svastika" or "Fylfot," closely resembling our own sacred monogram or the Greek  $\chi$ , its arms turning from right to left or from the sun, instead of from left to right or with the sun. Scandinavian, Roman, Trojan, Buddhist, and other Eastern remains bear this sign engraved in stone, or stamped upon metal, on coins, and ornaments; but I know of none other than those now mentioned carved in relief in stone in this country.

In two of the upper panels is the "Triskele" sign, with raised bosses in the vacant spaces; the curve of the two lower limbs of one of these symbols takes the opposite direction from the curve of the upper limb, instead of all the three limbs turning round in the same direction—towards the right—with the sun. The engraving on Plate XXII. shows this figure, with a part of the "Sun Snake" sign in the damaged panel beneath. On the other face the "Triskele" whirls round from left to right with the sun, every limb moving in the same direction. This sign, the origin of the "Legs of Man," is found on Eastern coins, on Danish ornaments in metal, on Scandinavian bracteates, and on knives, spear heads, and hatchets of the later bronze age, which also bear the "Sun Snake" and the "Sun Ship;" this is the only example known to me sculptured in stone in relief. The Triquetra or Triskele is, according to some, a lunar emblem.





ODIN'S SIGN.



THE TRISKELE OR TRIQUETRA.



THE SVASTIKA OR FYLFOT—THOR'S SIGN.



The symbol in the fourth panel is Odin's sign, somewhat disfigured, and may be seen amongst Scandinavian devices (Waring, plate xlv.) These signs appear to belong, in this case, to the Norse Faith, and may represent Thor, Odin, and Frey, placed in an unlucky manner, whilst the perfect Triskele represents the true Trinity of the Christian Faith, steadfast amidst all changes, even as the sun himself.

The sculpture is in the best style of this very early work, being wrought in regular panels, instead of being traced irregularly, by a free-hand over the face of the stone. I believe we are here on the track of the earliest Christian sculpture, after the retirement of the Roman Legions, and before the advent of Roman Christian Western Art in any great force, but after the inroads of the Northern Pagans had considerably affected the religious beliefs of the inhabitants.

A study of the treatment by the old Christian teachers of the religious ideas which they had to confront, as preserved in their works of art, sculpture, MSS., etc., will reveal to us a foreshadowing of the Christ to the heathen themselves in their own faith.

## The Norman Doorways of Yorkshire.

BY J. ROMILLY ALLEN, F.S.A. (SCOT.)

### ALNE.

THE village of Alne is situated twelve miles north-west of York, and is a mile distant from Alne station on the Great Northern Railway. The church, although sadly damaged by injudicious repairs executed before the time of the Gothic revival, still retains some of its ancient features, those belonging to the Norman period being the south doorways of the nave and chancel, and the font. The lintel of the doorway of the chancel has figure sculpture upon it, but it is so much weathered that the subject can hardly be made out. The font is bowl shaped, and ornamented with narrow bands of foliage and plaitwork.

The south doorway of the nave has a semi-circular arch, consisting of two orders of mouldings, on the faces of which are a series of medallions, enclosing figures of animals. The abacus mouldings and the capitals of the columns of the jambs are decorated with sculptured foliage. When the church was repaired, this doorway appears to have been partially rebuilt, and an attempt made to restore some of the stones, with very indifferent success. The sculpture on the new stones that have been inserted can hardly be said to be copied from the old work, as the figures have been replaced by debased ornament.

The inner arch moulding is composed of fifteen stones, each of which has a circular medallion upon it, ornamented with a row of pellets, and enclosing the following subjects:—

1. The Agnus Dei.
- 2 and 3. Subjects doubtful.

4. Beast holding branch in its mouth.
5. Beast with floriated tail.
6. Beast.
7. Scorpio (?)
- 8 and 9. Modern restorations.
- 10 and 11. Defaced.
12. Beast.
13. Bird with wings spread.
14. Man with uplifted axe, killing pig.
15. Beast with goat's head and serpent's tail, like representations of Capricornus on the Zodiac.

The first point to be noticed here is the association of the Agnus Dei with figures of beasts and birds, a peculiarity that occurs in many other places.\* In describing the font at Tissington, in Derbyshire, in a previous number of the *Reliquary*, this apparent incongruity was explained by showing that the representations of animals, which have been hitherto looked upon as mere grotesques, are taken from the moralised bestiaries of the middle ages, and symbolise the most vital doctrines of Christianity.

In medieval literature, not only were spiritual allegories attached to the descriptions of animals in books on natural history, but many other branches of science were pressed into the service of the Church for the purpose of religious instruction. Thus Philippe de Thaun, the author of the Anglo Norman metrical version of the bestiary, has written an account of the Zodiac, showing how each of the different signs may be interpreted spiritually.† Looked at from a modern scientific point of view, much of this kind of symbolism seems to be very childish, but that it was both seriously believed in and well suited to the popular taste of the day is amply proved by the number of books on the subject which are still in existence, dating from the 8th century onwards.

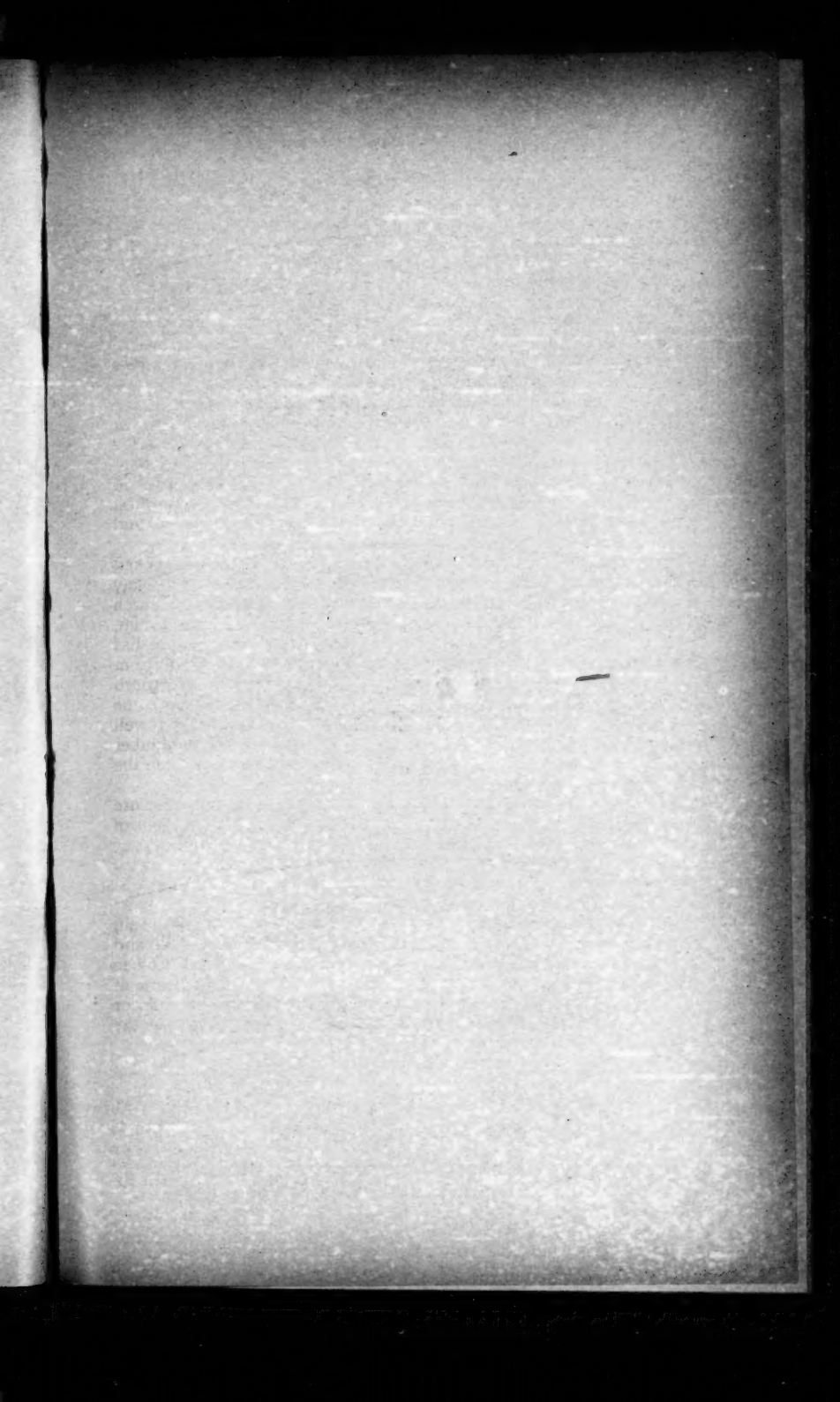
The signs of the Zodiac were considered to be appropriate for use in the decoration of ecclesiastical buildings, not only on account of the moralisations associated with them by the medieval writers, but also because they occur as illustrations in the Church calendars to mark the divisions of the year. Examples of Saxon and later MS. calendars are to be seen in the British Museum.‡

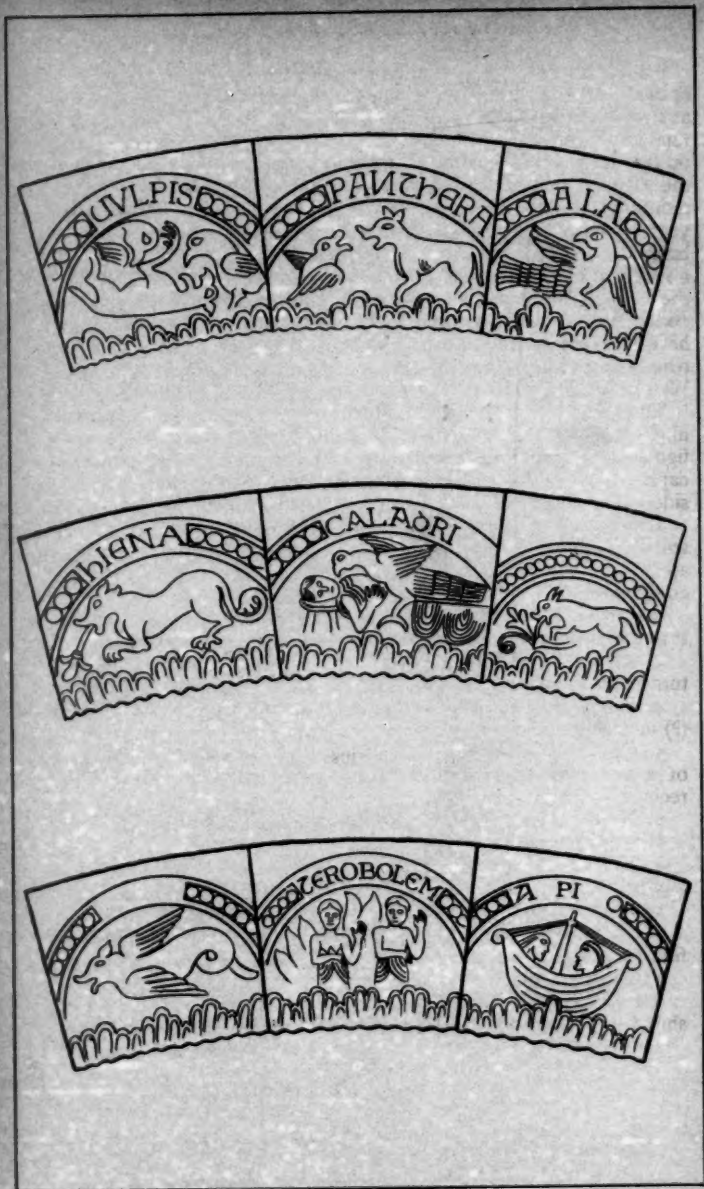
Each of the twelve months in the calendar has a page to itself, containing a list of the festivals of the Church, Saints' days, and other matters. The illuminations consist of the sign of the Zodiac belonging to the month, placed within a small circular medallion at one corner of the page, and a picture extending across the top or bottom, illustrating the agricultural occupation of the season of the year.

\* See list given in description of Font at Tissington in the *Reliquary* New Series, vol. i. p. 24.

† Thos. Wright's "Popular Treatises on Science during the Middle Ages."

‡ Julius A. vi. and Tib. B. v., illustrated in Strutt's "Horda" and Shaw's "Dresses and Decorations of the Middle Ages."





SCULPTURED ARCH STONES OF DOORWAY AT ALNE.



Sometimes a complete series of the signs of the Zodiac and months is used in the decoration of a church, as on the leaden Norman font at Brookland, in Kent,\* but it is more common to find a few only represented, mixed with subjects taken from other sources. Thus on the inner arch moulding of the doorway at Alne we have two of the signs of the Zodiac, Scorpio and Capricornus; and one of the months, December, the usual occupation by which this season of the year is indicated being pig killing. The Norman sculptors seem to have been fond of variety, as there are many other instances where a few isolated signs of the Zodiac are combined with the symbols of the Evangelists,† the Agnus Dei, and animals, without any apparent connection existing between them. A preference also appears to have been shown for particular signs, such as Pisces and Sagittarius, which occur with much greater frequency than any of the others. We shall have more to say on this subject on a future occasion.\*

The outer arch moulding of the doorway at Alne is composed of nineteen stones, on each of which is sculptured an animal or other figure under a small segmental arch, having an inscription in Latin capitals in the centre, and ornamented with a row of pellets at each side. The inscriptions and subjects are as follows (Plate XXIII.):—

1. VULPIS—The fox lying on its back, with its paws in the air and its mouth wide open, pretending to be dead, whilst two birds approach dangerously near to the crafty beast, heedless of their coming doom.
2. PANTHERA—The Panther, with its enemy the Dragon staring it in the face.
3. A(QU)ILA—The Eagle, with outspread wings, and the head turned back looking over the shoulder.
4. HIENA—The Hyæna, with a floriated tail, and holding a plant (?) in its mouth.
5. CALADRI(US)—The Caladrius, a bird, perched on the bed of a sick man, gazing into his face, thus foretelling his speedy recovery.
6. No inscription. An animal devouring a plant.
7. Modern restoration.
8. Defaced.
- 9 to 14. Modern restorations.
15. Inscription illegible. A winged Dragon, with looped tail.
16. TEREBOLEM—The Terebolem, or two stones which emit fire, represented as a male and female figure enveloped in flames.
17. Defaced.
18. ASPIDO—The whale called Aspidochelone. Two men in a ship, the sea monster below being omitted from want of space.
19. Defaced.

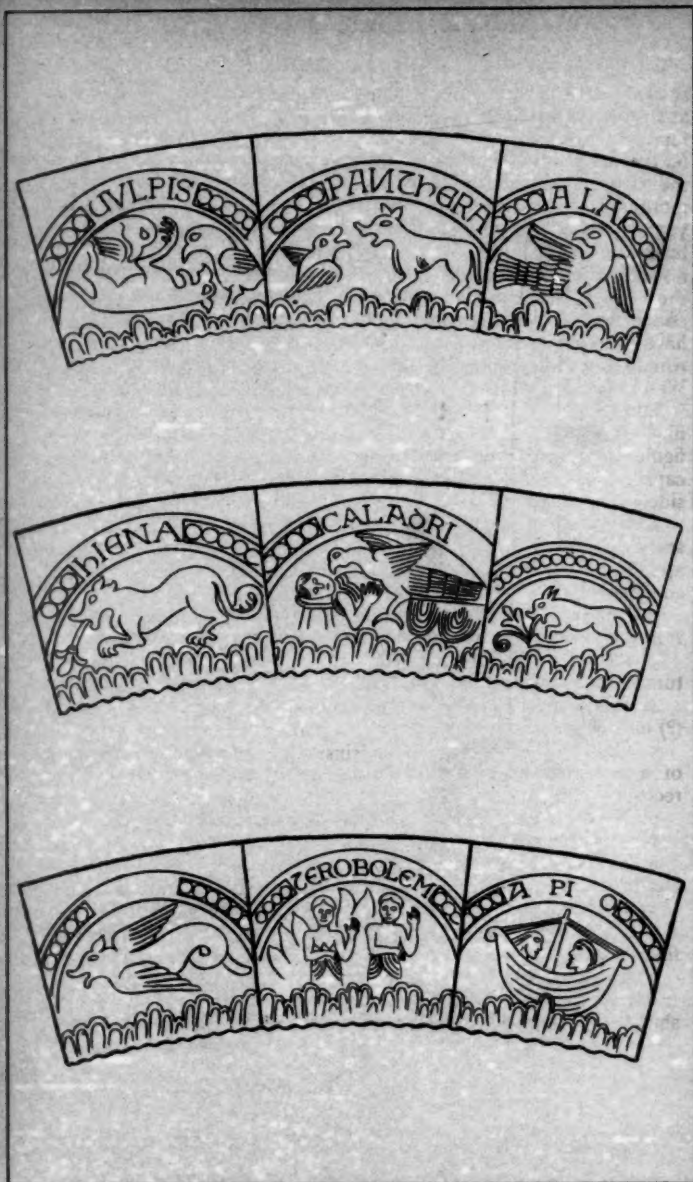
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\* "Jou. Brit. Archæol. Inst.," vol. vi. p. 159.

† As on the west doorway at Iffley, Oxfordshire.

‡ The months and Zodiac are fully discussed in papers by Mr. James Fowler, F.S.A., and Mr. Brown, F.S.A., in vol. 47 of the "Archæologia."





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Bestiarium, or book of beasts, the inscriptions leaving no doubt whatever as to the meaning of each of the sculptures. This may appear rather a bold statement to anyone unacquainted with the literature of the middle ages, but I shall endeavour to show that the representations upon the doorway at Alne correspond exactly with the illustrations and descriptions to be found in the bestiary MSS. of the 12th and 13th centuries. Up to the present time English archaeologists have paid very little attention to the study of those mediæval treatises on the various branches of zoological, botanical, and mineralogical science known as bestiaries, or books of beasts; volucraries, or books of birds; herbals, or books of herbs; and lapidaries, or books of stones. It is difficult to understand why such valuable sources of information should have been so neglected. What little has been written on the subject in English lies buried in the transactions of learned societies, and has never been made accessible to the general public. Those authors who have thought it worth while to investigate the question have looked at it entirely from its literary side, and the influence of the bestiary on ecclesiastical art has not been considered. A very good summary of the history of the bestiary will be found in the article—"Physiologus," by Prof. J. P. N. Land, in the 9th edition of the "Encyclopædia Britannica," and a list of several of the best of the illustrated MSS. is given in W. de Gray Birch and H. Jenner's "Early Drawings and Illuminations in the British Museum." Those who wish to pursue the subject further should consult MM. Cahier and Martin's "*Mélanges d'Archéologie*;" M. C. Hippeau's "*Bestiaire Divin*;" and Thomas Wright's "*Popular Treatises on Science during the Middle Ages*."

The Physiologus or Bestiary consists of a series of descriptions of animals, derived in the first instance from Pliny's "Natural History" and other sources, with a moral attached, showing how the habits and characteristics of each creature may be used allegorically for the purpose of religious teaching. In order to understand this system of spiritualised science, it must be remembered that the early Christians looked upon this world chiefly as a preparation for the world to come, and therefore thought that their physical surroundings were only worth enquiring into so far as they threw light on a future life. The minds of the early teachers of Christianity were, naturally, drawn to the subject of zoology, by having to comment on certain portions of the Bible, such as the list of clean and unclean beasts given by Moses, and the description of the six days of creation in Genesis; treatises on which, under the title of the "*Hexæmeron*,"\* were at one time very popular. The use of animals for purposes of symbolism is common both in the Old and New Testaments, and it is not therefore surprising that the system of mystic zoology should have been adopted and amplified by the commentators. The spiritualised mineralogy or lapidary, which is generally included in the same volume as the bestiary, was probably originally suggested

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\* As for example those by St. Basil, St. Eustathius, and St. Ambrose.

by the twelve precious stones on Aaron's breast-plate (Exod. xxviii.),\* and those forming the foundations of the heavenly Jerusalem (Rev. xxi.). It has not yet been ascertained at what period or by whom the first bestiary was composed, but at a synod of Pope Gelasius, in A.D. 496, censure was passed on the "*Liber Physiologus, qui ab hæreticis conscriptus est et B. Ambrosii nomine signatus, apocryphus.*" All the versions of the bestiary are copied from one original, but the number of animals described and their arrangement vary, many additions and alterations having been made from time to time. The MSS. at present existing date from the 8th to the 16th century—the greatest number belonging to the 13th and 14th—and illustrated copies are preserved in almost all the great libraries, both in this country and abroad. The Bestiary has been translated into many different languages, the following being a list of the principal versions, the texts of which have been published:—

*Greek*—Late MSS. only in existence, although very probably the original Bestiary was written in this language. Text of two Greek MSS. of 14th century, Nos. 390 and 929 in the Paris Library, given by E. Legrand in "*Le Physiologus, poëme sur la nature des animaux,*" Paris, 1869. Text of spurious Bestiary in Greek, attributed to St. Epiphanius, given by Ponce de Leon in "*Ad Physiologum,*" Antwerp, 1588, with copperplate illustrations.

*Latin*—Physiologus of Theobald, two MSS. assigned by Sinner (Catalogue of Bern Library) to the 8th and 9th century, in the Public Library, at Bern, in Switzerland. Text of these and another MS. of 10th century at Brussels, given in Cahier and Martin's "*Mélanges d'Archéologie.*" Text of Latin Physiologus, without morals, from a MS in the Vatican Library, at Rome, given by Mai, "*Classiconum Auctorum e Vaticanis Codicibus editorum,*" vol. 7, p. 589.

*Anglo-Norman French*—Metrical translation of Philippe de Thann (circa A.D. 1121). MSS., British Museum (Nero. A v., Arund. 230, and Slo. No 1580); others in the Vatican Library at Rome, at Petau, and at Lincoln Cathedral. Text given in Thos. Wright's "*Popular Treatises on Science during the Middle Ages.*" London, 1841.

*Norman French*—Metrical translation of Guillaume, Clerc de Normandie (circa A.D. 1208). MSS., eight copies in the Paris Library; two in the British Museum (Vesp. A. vii., and Roy. 16 E. viii.); and one in the Bodleian Library, at Oxford. Text given in M. C. Hippeau's "*Le Bestiaire Divin,*" reprinted from the "*Mémoires de la Société des Antiquaires de Normandie,*" vol. xix. Paris, 1851.

*French (Romance Dialect)*—Prose version of Pierre, a priest of Picardy (circa A.D. 1200). MSS. of 13th century in the Arsenal Library, and of 14th in the Imperial Library, at Paris. Text given in Cahier and Martin's "*Mélanges d'Archéologie.*"

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\* See St. Epiphanius, "*De xii. Gemmis, etc.,*" Rome, 1743; Sir J. Mandeville, "*Le Lapidaire du xivme siècle,*" Vienne, 1862; St. Hildebert of Tours, "*De duodecim Patriarchis allegorice per lapides, etc.,*"

*Anglo-Saxon*—Fragments in the "Codex Exoniensis," in the Library of Exeter Cathedral. Text published by B. Thorpe for the Society of Antiquaries. London, 1842.

*English*—13th century Bestiary MS., British Museum (Arund., No. 292). Text published by R. Morris, for the Early English Text Society, in "An Early English Miscellany." London, 1872.

*German*—Translated into old High German prose before the year 1,000, and subsequently into verse. Text edited by Von der Hagen.

*Icelandic*—13th century MS. at Copenhagen. Text given in Th. Möbius' "Analecta Norræna." Leipzig, 1877.

*Syriac*—12th century MS. at Leyden. Text given in J. P. N. Land's "Anecdota Syriaca." Leyden, 1862. Text of Vatican MS. given by O. G. Tychsen, "Physiologus Syrus." Rostochii, 1795.

*Arabic*—MS. at Paris. Text given in J. P. N. Land's "Anecdota Syriaca."

*Armenian*—13th century MS. at Paris. Text given in Cahier and Martin's "Nouveaux Mélanges d'Archéologie," and Dom J. B. Pitra, "Spicilegium Solesmense."

*Ethiopic*—MS. at London and Paris. Text given by Dr. F. Hommel, "Die aethiopische übersetzung des Physiologus, etc." Leipzig, 1877.

If space permitted, it would be a most interesting research to trace the history of the Bestiary through its various phases, and to show its effect on contemporary literature.\* It must suffice at present to observe that the Bestiary stories survived the invention of printing, and are found incorporated in such books as the "Speculum Naturale," of Vincent of Beauvais, and the "Dialogus Creaturæ," of which there are several editions. Even in the 16th and 17th centuries, the writers on "Emblems" did not neglect this source of inspiration.† With regard to the influence of the Bestiary on contemporary literature, it may be mentioned that Chaucer quotes the Physiologus in his Nonne Prestes Tale, and Lyly ("Euphues ed Arber," p. 149) compares flatterers to "Panthers, which have sweete smel, but devouring mind," in allusion to the story of the panther told in the Bestiary. No doubt many other instances of a similar kind might be adduced. It is curious that although most of the Bestiary has been entirely forgotten a few of the symbols derived from it, such as the Pelican† and the Phoenix, are still used, and their meaning understood.

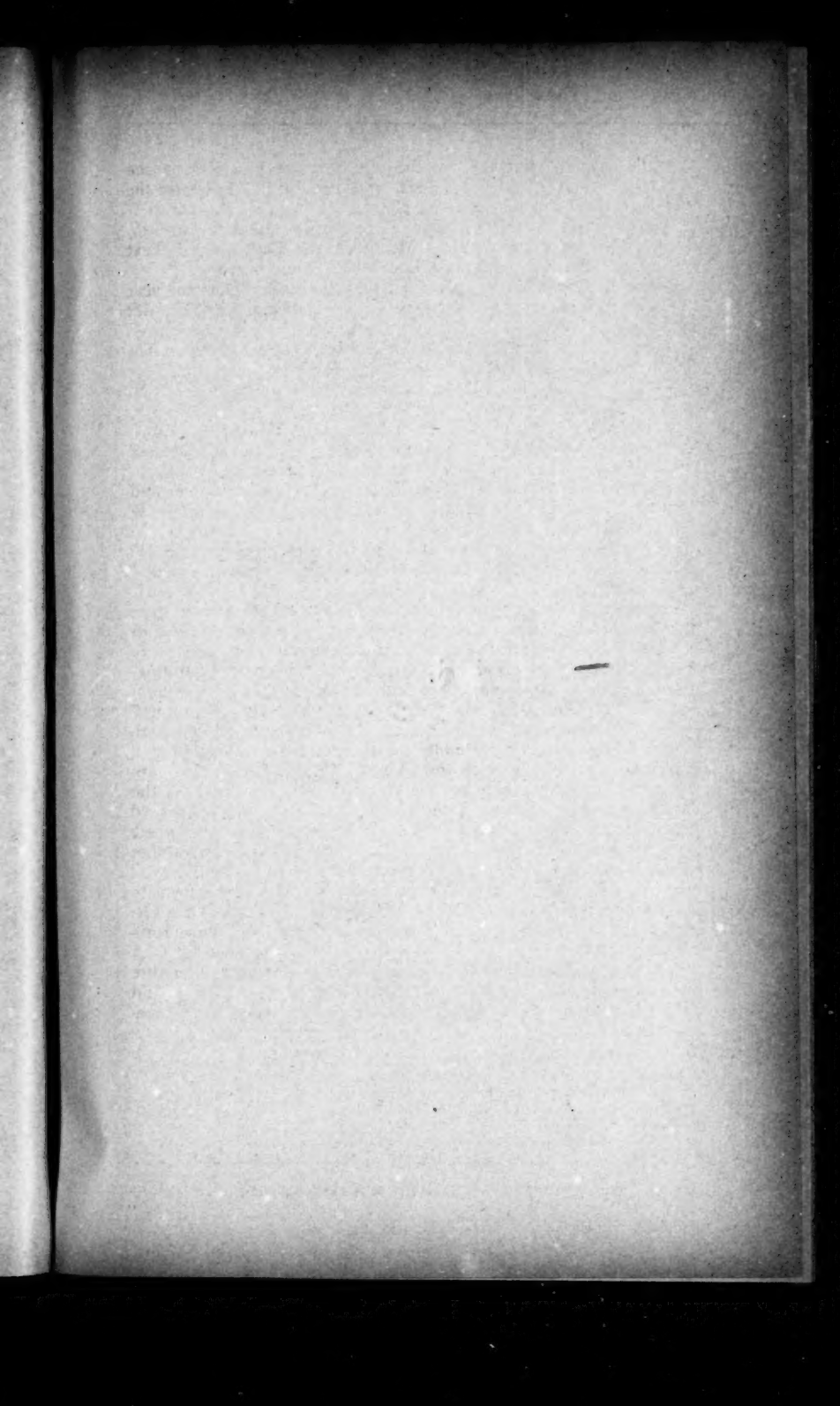
Having seen how largely the Bestiary affected medieval literature throughout a long period, it is only reasonable to expect to find traces of its existence in early Christian art, as applied to the decora-

\* The Bestiary stories are used for secular purposes in the "Bestiaire d'Amour" of Richard de Fournival (published by C. Hippeau, Paris, 1860).

† See Shakespeare and the Emblem writers.

‡ The Pelican occurs on the coat of arms of Corpus Christi College, Cambridge, the inscription being

"Signat avis Christum qui sanguine pascit alumnos,  
Lilia virgo parens intemerata refert."







FOX



PANTHER



HYENA



CALADRIUS



TURROBOLEN



WHALE



tion of ecclesiastical buildings. MM. Cahier et Martin were, I believe, the first to call the attention of archæologists to the matter, and in their "Monographie de la Cathédrale de Bourges," several engravings are given of 13th century painted glass windows at Bourges,\* Tours, Lyons, and Le Mans, where scenes from the Passion of our Lord are surrounded by types taken partly from the Old Testament and partly from the Bestiary. Thus on one of the windows at Bourges the Resurrection is symbolised by the raising of Jairus' daughter, Jonah delivered from the whale, the Pelican bringing its young to life with the blood from its breast, and the Lion breathing into the face of its cub to bring it to life. At Strasbourg Cathedral† is a series of 14th century sculptures of a similar kind, where subjects taken from the Bestiary and the Bible are mixed together.

Upon the doorway at Alne we have an inscribed Bestiary in stone of much earlier date than the one at Strasbourg. From an archæological point of view it is of the highest possible value, as proving conclusively that the mystic zoology of the Physiologus was perfectly understood by the clergy of England in the 12th century, and subjects taken from it were considered quite appropriate for the decoration of an ecclesiastical building. It is only our ignorance of the literature of the Middle Ages which has caused us to look upon these curious representations of beasts as mere grotesques. The following explanations of the sculptures at Alne, taken from the Bestiary, (Plate XXIV.), will show that a deep spiritual meaning underlies the whole:—

**VULPIS**—The Fox has throughout all ages been held up as an example of cunning, treachery, and deceit. These qualities are objectionable enough in the abstract, but are still more so when used against ourselves. The medieval moralist therefore singles out for special condemnation the ruse by which the wily animal is enabled to rob the monastic hen-roost. The fox lies on his back and pretends to be dead, thus deceiving the unwary fowls, who, when they approach sufficiently near, are snapped up and devoured. The fox resembles the devil. To sinners he appears to be dead, but should they incautiously come within his clutches, he kills them body and soul. The texts quoted in the Bestiary are Psalm lxiii. 9, Song of Solomon ii. 15, Matthew viii. 20, and Luke xiii. 31.

On the carved *misereres* at Boston, in Lincolnshire, Ludlow, Herefordshire, and elsewhere, the fox is represented dressed as a priest preaching to the geese.

**PANTHERA**—The Panther is a beautiful animal with a variegated skin, like Joseph's coat of many colours. When this animal has eaten it retires to its den to sleep for three days, after which it comes forth, and a very sweet smell issues from its mouth. All the other animals except the dragon are attracted by the smell, and assemble round the panther. The dragon alone, who hates it, will be seized with great fear and fly from the smell. The panther signifies

\* Copied in Twining's "Symbols and Emblems of Christian Art," p. 22.

† Illustrated in Cahier et Martin's "Nouveaux Mélanges d'Archéologie."

Christ, who attracts all men towards Him by the sweet odour of His commands. The dragon is the devil, who hates Christ.

The only text quoted is that from Hosea v. 14, which is rendered "Factus sum sicut leo domui Juda, et sicut panthera domui Ephraim."

The description of the variegated skin and sweet smell of the panther is to be found in Pliny's "Natural History."

**AQUILA**—The Eagle is the king of birds, and can look straight at the sun without blinking. It bears its young up towards heaven, and compels them to gaze at the sun. Those which can bear the light without flinching it cherishes, but the ones that cannot do so it refuses to bring up. The eagle when old renews its youth by dipping itself three times in a fountain of clear water.

The eagle signifies Christ, who dwells on high, and can gaze upon God without being blinded. The renewal of the youth of the eagle is typical of baptism. The texts on which the allegory is founded are Deut. xxxii 11, and Psalm ciii. 5.

The description of the eagle causing its young to look at the sun is from Pliny.

**HYENA**—The Hyæna is both male and female. It inhabits tombs and devours dead bodies.

The hyæna signifies the Jews, the covetous, the luxurious, and other persons of a double or unstable mind.

Ctesias is the authority for the hyæna being of two sexes, and Pliny says that it is the only animal which devours dead bodies.

The only text quoted is Jeremiah xii. 9, the word "speckled bird" in our version being rendered "hyæna."\*

The hyæna is mentioned in the list of unclean beasts in the Apocryphal Epistle of Barnabas (ch. ix. 8).

**CALADRIUS**—The Caladrius is a bird found in the country of Jerusalem. It is perfectly white all over, and possesses the power of foretelling the death or recovery of anyone who is ill. If the caladrius looks towards the sick man it is a sign that he will regain his health, but if the bird turns away from him he will surely die. When the caladrius looks towards the sick man it draws the infirmity out of him to itself, and then flies up towards the sun to get rid of the disease.

The caladrius signifies Christ, who is free from all blemish of sin. Our Lord came down from heaven to save the Jews, but He averted His face from them and turned towards the Gentiles, taking our infirmities upon Him and bearing our sins.

The caladrius is mentioned by Aristotle (Bk. ix. ch. 2), but without any reference to the property described in the Bestiary. The allegory appears to have its origin in the texts which speak of God

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\* Many errors in the Bestiary are due to mistranslations founded on similarity of the sound of the Hebrew words to the names of beasts in other languages. Mistakes also arose from confounding one species of animal with another, owing to an imperfect knowledge of natural history, and from believing that certain creatures mentioned in the Bible were intended for fabulous beings of classical origin, such as satyrs, centaurs, etc.

as looking towards us (Ps. lxxx. 7) or turning away His face from us (Ezek. vii. 22).

**TEREBOLEM**—Two stones called Terebolem are found on a mountain in the East. One resembles in form a beautiful woman, and the other is shaped like a man. When the two stones come together fire is produced and the whole mountain consumed.

The two stones which emit fire are symbolical of sexual love. Perhaps the story may be traced back to the works of Ctesias.

**ASPIDO-CHELONE** — The whale is a great monster called Aspido-chelone, who dwells in the ocean. It spreads the sand of the sea over its back, and raising itself above the surface of the water remains perfectly still, so that the seafarers mistake it for an island. The sailors anchor their ships and go ashore on the false land, but as soon as they have lighted their fires for cooking, the whale, feeling the heat, takes a sudden plunge, and they are all drowned.

The whale signifies the devil, who, when he has deluded us into false security by means of the pleasures of the world (*i.e.*, the sand on the whale's back), without any warning drags us down to hell.

Some versions of the Bestiary attribute to the whale the same property of having a sweet-smelling breath that is given to the panther, but in this case it is used to lure small fish to their doom, instead of to attract all animals.

The story of the whale has found its way into the legendary life of St. Brandan, and into the history of Sinbad the Sailor in the "Arabian Nights."

*The Dragon*.—One of the sculptures at Alne represents a dragon with a looped tail, but the inscription over it is entirely obliterated. The dragon is not amongst the creatures described separately in the Bestiary, but it is referred to in the stories of the panther, the elephant, and the arbor peredexlon. In all cases the dragon is the devil.

The antipathy existing between the elephant and the dragon is mentioned in Pliny's "Natural History," and this is used for the purpose of pointing a moral in the Bestiary. Wonderful adventures with dragons are recorded in the "Romance of Alexander."\*

On the abacus moulding on the right side of the doorway at Alne a mermaid is sculptured. This subject will be treated of subsequently.

\* For stories from the Bestiary found in the Romance of Alexander see Jules Berger de Xirrey, "Traditions Tetralogiques," Paris, 1836.

## Recent Roman Discoveries in Britain.

BY W. THOMPSON WATKIN.

THE discoveries made during the last quarter are on a moderate scale only, as to number, though in several respects they are important.

In my *Roman Cheshire* (p. 93, and on the map) I have pointed out that the southern wall of the Roman *castrum* at Chester ran from the Newgate to near St. Martin's Church, passing on its way over the site of the present St. Michael's Church, "that edifice probably partly standing upon its lower courses." Mr. G. W. Shrubsole in a paper read at Chester in June, 1884, had previously concluded that the wall passed under the north side of this church. On the 25th of March, whilst laying a gas main, an excavation was made under the pavement in front of the steps leading up to the church from the street, and at three feet beneath the surface, on the north side, the foundation of the wall was found. "It was composed of layers of boulder stones set in concrete almost as hard as the stones themselves. The removal of it was a work of extreme difficulty, wedges and sledge hammers had to be employed to get through two feet of the hardest artificial rock met with in Chester. This concrete foundation rested on the native rock." The thickness of the wall was a little over eight feet, about the average thickness of the walls of Roman stations, and as above said it was remaining two feet high. Most of the Roman *castra* had this foundation of boulders and concrete, the wall proper being built upon it. This is the first satisfactory evidence which has been obtained as to the course of this wall.

In April there was discovered a little to the west of the Roman *castrum* at South Shields, during pipe-laying operations, an altar 2 ft. 6 in. high, and 1 foot wide. On one side was sculptured a *patera* and *praefericulum*, the other side was defaced, but on the face was the inscription :—

MART. ALA.  
\* VENICIVS  
CELSVS  
PRO SEET \* \* \* \*  
V. S. L. M.

The commencement of the second line which contained the initial letter of the *praenomen* of the dedicator was defaced. Mr. Robert Blair informs me that he thinks from existing traces the letter was D. At the end of the fourth line, where another defacement occurred, there can be no doubt that SVIS originally existed, and thus the whole would read *Mart(i) Ala(tori) D(ecimus) Venicius Celsus Pro se et Sius V(otum) S(olvit) L(ibens) M(erito)*; or, translated, "To Mars Alator, Decimus Venicius Celsus for himself and his (family) performs his vow willingly to a deserving object." "Alator" probably signifies "winged". We have another dedication to Mars Alator on

a silver plate found at Barkway (Herts), now preserved in the British Museum. The altar is now in Mr. Blair's possession.

A few slight discoveries have taken place at Ribchester (*Bremetona-cum*). A fine silver coin of the Plautian *gens*, with *obv.* P.V. P.S.A.E.S.C. and bearded head of Neptune, at back a trident; *rev.* C. Y.P.S.A.E. COS. PRIV. CEPIT Jupiter in a *quadriga*, has been found. The bottom of a "Samian" ware bowl with the potter's stamp P.E.C.V. LIARIS.F, and part of the bottom of another vessel of the same ware have occurred. The latter bears an imperfectly struck and partly ligulate stamp, which is evidently the one read by the late Mr. J. Wright (*Celt Roman and Saxon*, 1st edit., p. 469) as BRITANN. II. The letters BRITT seem plain, the rest is uncertain and ligulate. On a portion of the rim of a *mortarium* are the letters—RIVS. CICO., part of a stamp hitherto unknown.

A small Roman *terra-cotta* figure about six inches in height, representing a female with a child in each arm, apparently intended for *Fecunditas*, has been found at Canterbury, during excavations for a new bank, and is intended to be presented to the Canterbury Museum, if not already there.

In the *Archæological Journal* (Vol. xxxiii. p. 365, and Vol. xlii. p. 158), I have described a Roman altar built up into Jedburgh Abbey bearing an inscription. The question arose, whence came this altar? It has now been answered. On the farm of Cappuck, near the town, and on property belonging to the Marquis of Lothian, at the point where the Roman road from *Bremenium* (High Rochester) descends to the Oxnam water which it fords, and then ascends the opposite bank on its way to the station at Eildon, the remains of a Roman station hitherto unknown have been found. Great quantities of worked stones have even recently been turned up by the plough, and old persons remember that a whole farm-steading was about sixty years ago built with stones obtained from the spot. Excavations carried out in April have shown that about 18 inches below the surface the remains of the foundations of large buildings exist. The principal building laid bare "is an oblong of 60 feet in length, the walls over 3 feet thick, with buttress like projections at about every 6 feet, and an opening of about 9 inches passing through the wall midway between every two of the projections. In rear of this building are several smaller ones, less massive in their construction, and without the buttress like projections. Adjoining the end next the Oxnam are a number of more irregularly shaped constructions, one of which is semicircular, and at some distance from the opposite end of the larger building the foundations of another nearly as large are partly laid bare. Round the front of the main building, and converging towards the irregularly placed foundations at one end, is a series of conduits," etc. Only three or four courses of the foundations are left, the rest having been taken away for building stone. Two coins, one a *denarius* of Domitian, the other a brass coin of Trajan, were found, quantities of fragments of "Samian," Castor, and Upchurch ware, of *amphoræ* and glass vessels, two perfect iron spear heads, one of the well known "broad leaf" shape, besides fragments

of others, fragments of iron bosses of shields, bronze ornaments for horse trappings, large fragments of concrete with smooth upper surface, as if from a tessellated floor, roofing tiles, fragments of large square tiles, and all the usual *debris* of a Roman site were met with. Numerous dressed stones with the well known diamond broaching were amongst the ruins. The station is probably one of those named by Ravennas as being in this neighbourhood, but it is, as yet, premature to give an opinion as to its name.

At Little Chester (*Derwentio*), near the town of Derby, Mr. A. S. Haslam has lately been erecting a house adjoining the Roman station. During the necessary excavations several antiquities were found, amongst them several coins (particulars of which I have not received), two querns, and several pieces of pottery. These latter are represented on Plate XXV. No. 1 is a vessel  $4\frac{1}{2}$  inches in height, and  $4\frac{1}{8}$  inches in width, at the widest part. It is of pale light red ware, and from this fact, combined with the shape, it is probably of local manufacture. No. 2 is  $6\frac{1}{2}$  inches in height, and  $5\frac{3}{8}$  inches at the widest part. It is of a dull brown colour. It is rudely ornamented with diagonal lines, scratched upon it with some sharp instrument, forming a sort of lozenge pattern. As in other examples, these lines commence a little below the neck of the vessel. This vessel, though not of the orthodox "Upchurch" colour (a bluish black) seems decidedly of Upchurch ware. It strongly resembles the largest in Mr. Wright's group of Upchurch vessels in *Celt Roman and Saxon* (1st edit., plate opposite p. 210), and its colour is similar to three other vessels from the same site, engraved (in colour) in *Intellectual Observer*, Oct., 1865, pp. 161 and 163.\* When found, this vessel was about half full of calcined wheat.

No. 3, which is 4 inches high, is a bowl  $6\frac{3}{4}$  inches in diameter in its widest part, and of a grayish colour. It is also probably Upchurch ware. A good example of this class of vessel was found at Manchester, and its shape is a common one.†

No. 4 is a fragment of a vessel of rather rude work, which seems to be of Upchurch ware likewise. It is 4 inches by 4 in its greatest dimensions, and darker in colour than No. 3. It has a rude ornament of bands and triangular punctures.

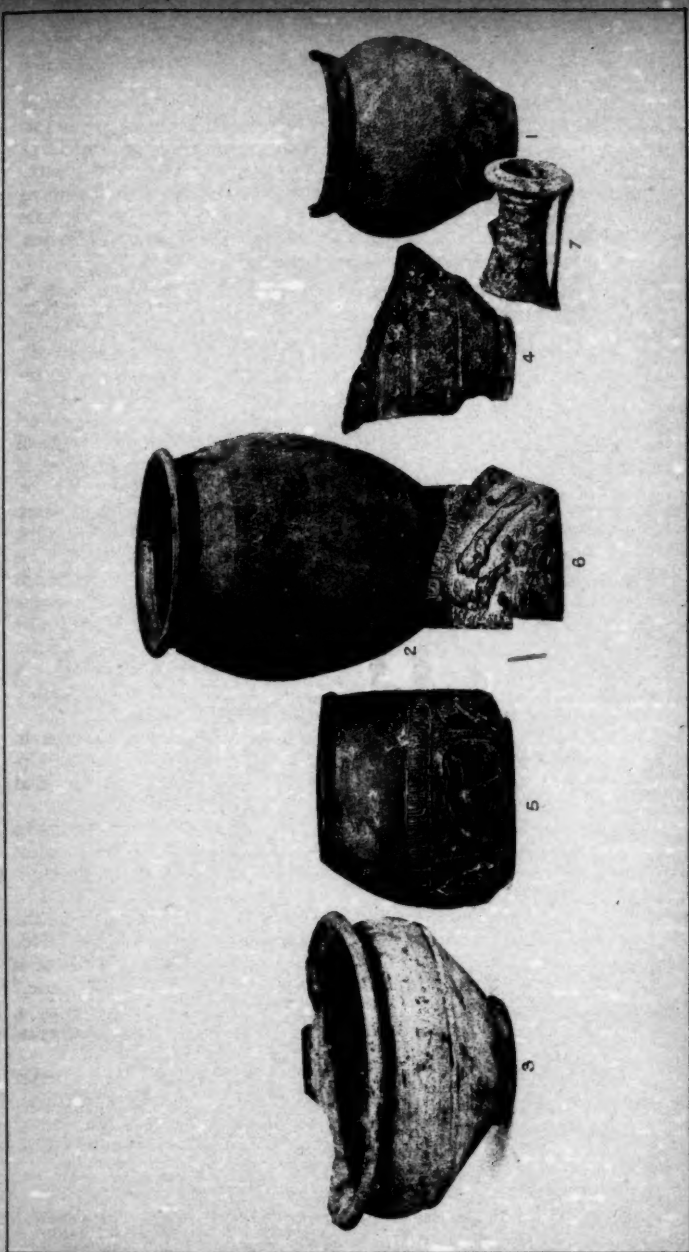
Nos. 5 and 6 are portions of "Samian" bowls. Both have the "festoon and tassel" pattern as a brand in their upper portion. No. 5 has the nude figures of a male and female, with a portion of a third male figure. It has been described as "a bathing scene," which seems probable. The size of this fragment is  $4\frac{1}{2}$  inches by 4, whilst that of No. 6 is  $3\frac{1}{2}$  inches by  $3\frac{1}{2}$ . The latter has a representation of a hunting scene.

No. 7 is the neck of a large one-handled water jar of cream colour externally, and probably of local manufacture. It is  $3\frac{1}{2}$  inches high.

\* See also Akerman's *Archaeological Index*, Pl. x., Fig. 42.

† *Ibid.* Pl. xi., Fig. 85.





ROMAN POTTERY, FOUND AT LITTLE CHESTER, DERBY, JULY & AUGUST, 1886.





## Quarterly Notes on Archæological Progress and Development.

THE first meeting for this year of the CUMBERLAND AND WESTMORELAND ARCHÆOLOGICAL AND ANTIQUARIAN SOCIETY will be held at Kirkby, on Thursday and Friday, July 7th and 8th. On the first day, the secluded village of Ravenstonedale will be explored, and on the second, Ray Cross, on Stainmore, will be visited, at which some of the members of the Yorkshire Archæological and Topographical Society are expected to meet the sister society. A substantial iron railing is now being placed round the cross, under the supervision of the Rev. J. Wharton, vicar of Saith, Stainmore, at the joint expense of the two societies, permission having been obtained from the field reeve of Bowes Common; the cross shaft will also be permanently, if possible, fixed in its socket, from which it has often in recent years been displaced. Ray Cross is said to have been erected as a boundary mark between England and Scotland at a time when great portions of the district now known as Cumberland and Westmoreland formed part of the latter kingdom. Hector Boethius says it was set up in 1067 as the boundary between England and Scotland, and that the arms of Kings William and Malcolm were put upon it. This may be doubted, but it existed in 1258, at which time the Bishop of Glasgow claimed that his diocese reached as far as Rerercross-upon-Stanemoor. Some have supposed it a Roman milestone: it stands in a large camp, which General Ray ascribes to the sixth legion, but which Mr. MacLauchlin rather inclines to think British. These points will be dealt with by the Rev. T. Lees, F.S.A., in a paper which he is preparing for the visit of the two societies.

The new president of the Cumberland and Westmoreland Society, Mr. R. S. Ferguson, F.S.A., has just been appointed Chancellor of Carlisle, in which position he will have every opportunity of making himself a terror to church restorers.



THE Annual Congress of the BRITISH ARCHÆOLOGICAL ASSOCIATION is to be held at Liverpool, under the presidency of Sir J. A. Picton. The date fixed for the commencement of the meetings is August 15th.



AT the Annual General Meeting of the CAMBRIDGE ANTIQUARIAN SOCIETY, on Monday, 23rd of May, 1887, the Rev. G. F. Browne, B.D., President, showed a number of outlined rubbings of sculptured stones in Rome, Ravenna, Bologna, and Mantua, and offered some valuable and original thoughts on the Italian origin of the Anglian and Hibernian interlaced work. The Roman examples were chiefly slabs and posts of white marble, preserved as fragments in the walls and yards of various churches, or lying in the Forum and Colosseum. The original idea seemed to have been the imitation for church purposes of bronze screens; actual imitations in white marble, dating from the time of the Cæsars, are found in the palaces of Caligula and Domitian. One bronze screen remains *in situ* in the window of the crypt of S. Apollinare in Classe, of which a rubbing was shown; it is of the horse-shoe pattern, with each of the open spaces occupied by a Latin cross. The early Christian churches in Rome appear to have had choirs enclosed with these marble screens, as in the present Church of S. Clemente. Others of the sculptured stones appear to have been imitations of mosaic pavements, notably the one used as a screen in front of the N.E. chapel in S. Apollinare Nuovo. In all cases the ornamentation of the stones showed an abundance of interlacing work, but it was stiff and monotonous, and frequently formed of isolated pieces of pattern fitted together, without perception of the principle so marked in the English and Scottish stones, that of continuity and endlessness. An instance of the use of interlacing ornament for sepulchral purposes was shown, a stone built

into the wall of the ante-chapel in the archiepiscopal palace at Ravenna, with a large cross, interlacing border, and a sepulchral inscription commencing *crux sancta adjuva nos in iudicio*. Examples of stone cut into the shape of Latin crosses and covered with ornament were shown from S. Petronio, at Bologna, the ornament being chiefly scroll-work with leaves and flowers; in two cases one side of the upright stem and head of the cross was covered with interlacing work, forming a near approach to some of the Anglian cross-heads. One of the "Arian crosses" at Ravenna was shown, and its great similarity to the Bologna crosses pointed out, with the suggestion that the decoration of the face and back of the cross may possibly have been Arian in origin. The interlacing work on a marble well-head from Mantua, now in the South Kensington museum, was the best of the Italian work shown, the borders being of the same pattern as the borders of the smaller of the great crosses at Sandbach. On the whole, the Roman interlacing work, as compared with the Anglian, was very poor and stiff, without genius and life. Benet Biscop and Wilfrith, finding it in use in Rome and Lombardy, probably introduced it for religious purposes in Northumbria, where the Anglian genius took it up, and, aided by Hibernian skill, due to generations of previous practice in the art, brought it to the perfection it reached in the stone-work of that kingdom.



In their next volume of Transactions, the Derbyshire Archæological Society will give the first instalment of the SITWELL CORRESPONDENCE from the private archives of the family, edited by Sir George Sitwell, Bart. This section includes the Commonwealth period, and promises to be of much interest.



IN arranging the material for the forthcoming volumes on the DERBYSHIRE COUNTY RECORDS, the Rev. Dr. Cox has had to consider the question of retaining or not the various spelling of proper names. That it is a question of some complexity will be readily admitted when it is stated that Wilmot, a name of frequent iteration among the county families, is spelt in these records in thirty-two different ways:—

Wilmot.	Willimot.	Whilmot.	Wilemot.
Wilmote.	Willimote.	Whillmote.	Whillmut.
Willmot.	Willimote.	Guilmot.	Wilmout.
Willmote.	Willimote.	Guillmote.	Willemut.
Willmott.	Willimott.	Willemot.	Willymut
Willmotte.	Willimotte.	Willemotte.	Willymot.
Willmott.	Wilemot.	Wilmut.	Willymote.
Wilmotte.	Wilemote.	Wilmutt.	Wilymote.



THE first country meeting for the season of the SOCIETY OF ANTIQUARIES OF NEWCASTLE-UPON-TYNE was recently held at Tynemouth, their most important visit being to the interesting ruins of the Priory, where Mr. Johnson gave a graphic account of the building. He referred to the Roman Station on the site, and to the first Christian foundation by King Edwin, who built a wooden church for which one of stone was substituted by St. Oswald; and afterwards briefly recapitulated the known dates of the Danish incursions and subsequent temporary rehabilitation of the monastery. The work of Earl Tosti, Harold's brother, was mentioned, and the grant by Robert de Mowbray, the Norman Earl, to the Abbey of St. Albans. This Earl died in 1106, and in 1110 the relics of St. Oswald were translated from Jarrow into the new church which the Earl had begun to build, and which probably dates from about 1095. The plan of the church was traced out with the aid of the recent discoveries, and it was shown to have been a cross church, having had a semicircular apsidal-ended choir with procession path and eastern apsidal chapel—if no more; transepts, central crossing, probably bearing

a low tower, and nave with aisle on each side seven or eight bays long. The probable architectural features of the church were deduced from the existing remains, and the total internal length stated at about 190 feet, with a width of 44½ feet. The great extension of the eastern portion of most of the important churches which took place in the latter part of the twelfth and early part of the thirteenth centuries was then spoken of, it being noted how it was in England that this extension was most remarkable, and how it usually resulted with us in the final abandonment of the Roman apse, and the recurrence to the old British square end which has henceforth been the normal typical form for our English churches as distinguished from foreign ones.



THE report for 1886 of the NORTH OXON. ARCHÆOLOGICAL SOCIETY has just been issued. It has good accounts of the churches of Lewknor and Aston Rowant, the latter illustrated by two plates. The same society have also in the press notes on the History of the Parish of Souldern, by Mr. and Mrs. J. H. Gough, of Souldern Lodge.



ON the brass of "John Stathum Squyer," in the highly interesting church of MORLEY, Derbyshire, it is stated that he left "iiij<sup>s</sup> iiiij<sup>d</sup> yerely for brede to be done in almes among pore folk of y<sup>s</sup> prssh i y<sup>e</sup> day of y<sup>e</sup> obit of Dame Godith some tyme Lady of y<sup>s</sup> towne." Sir George Sitwell has sent us a noteworthy extract from his family papers, showing that this custom was in use some three centuries after the decease of John Stathum. In a letter from John Johnson, agent to the Sitwells, 1716—1731, occurs the following passage:—"I understand y<sup>t</sup> there is by an ould sarvant or housekeeper y<sup>t</sup> formerly belonged to Morley famalay twenty shillings a yere to be payed to the poore of Morley upon the 16 day of May for ever and to be given on y<sup>t</sup> day att a stone sett up before y<sup>e</sup> Gort<sup>r</sup> dore as you goe in to Morley house to be p<sup>d</sup> out of y<sup>t</sup> istate as I understand."



THE county of KENT has been rather exceptionally rich in matters of archaeological interest during the past quarter. Roman remains have lately been dug up in the land adjacent to Quarry House, in Frindsbury, near Rochester. They are vases, portions of tiles, and other small articles, indicative of the existence of a Roman villa upon the spot in the early centuries of our era. While making alterations in the kitchen of the vicarage, at Charing, the wooden framework of a small unglazed window, of several lights, was discovered. It is preserved by the vicar. The kitchen seems to have been originally a medieval hall or room, open from floor to ridge. At Strood, near the Recreation Ground, an iron arrow head has been dug up. It is in the possession of Mr. W. Ball. In Canterbury, the old Bank of Messrs. Hammond & Co., at the corner of St. Margaret Street and High Street, opposite Mercery Lane, has recently been pulled down. In digging out the foundations, preparatory to the erection of a new banking-house, the workmen say that they found a little figure of a goddess. It is probably a Roman fictile image, of poor workmanship, but it soon found a purchaser who gave two guineas for it. Since this discovery a gold coin of Tiberius Cæsar has been produced, and was purchased by the same collector. The Treasury, however, have claimed it as treasure trove. At Wickhambreux, between Canterbury and Wingham, a Saxon Cemetery has been examined by Mr. George Dowker. A fine bronze bowl, and good tumbler of blue glass, with tear-like excrescences as ornaments, have been chromolithographed for the next volume of the Kent Archæological Society's *Archæologia Cantiana*. In the celebrated late Norman Church of Barfreston, near Shepherdswell Station, the roof is so decayed that it must be taken down and replaced by a new one. The parish is small, and its chief landowner is Bethlehem Hospital, in London; consequently extraneous aid must be obtained. The vicar, a nephew of the celebrated authoress, Jane Austen, has

obtained plans from Mr. J. P. Seddon, the well-known architect, and they have been sanctioned by the Archbishop of Canterbury, and approved by leading antiquaries in the county.



THE Annual Meeting of the KENT ARCHÆOLOGICAL SOCIETY is to be held at Tonbridge on the 19th and 20th of July. It is proposed that on the first day Tonbridge Castle shall be visited, and Lord de L'Isle and Dudley courteously permits the Society to visit his interesting old mansion, Penshurst Place. The authorities of Tonbridge School offer to place their new Science Buildings at the Society's disposal for a temporary museum, and for an evening meeting. Many old pupils of the school have promised to send to this Loan Museum objects of antiquity which they possess, and others will contribute drawings and photographs of ancient buildings, books, and works of medieval art. On July 20th, the members will examine the ancient houses at Brenchley; the churches of Horsmonden and Gondhurst; the interesting remains of Scotney Castle, which is half in Kent, and half in Sussex; and the grand ruins of Bayham Abbey, near which they will take an evening train at Frant Station.



A THOROUGHLY valuable paper, on "ST. CEOLFRID, Abbot of Wearmouth and Jarrow, and the Amiatine Codex," was read by the Rev. J. L. Lord, on May 25th, at the monthly meeting of the Newcastle Society of Antiquaries. He showed that the *Codex Amiatinus*, which is the best copy of St. Jerome's Latin version of the Bible, commonly known as the Vulgate, was written at the Monastery of Wearmouth or Jarrow, under the supervision of Ceolfrid. It was intended by Ceolfrid for presentation to the Pope, and was discovered lately at Florence.



THE interest in LONDON ANTIQUITIES is not confined to one Society, which specially undertakes the care of its antiquarian remains, but is dispersed over several quarters. Thus, the SOCIETY FOR THE PROTECTION OF ANCIENT BUILDINGS lately held their annual meeting in the hall of Staple Inn, which, with its surroundings, have been acquired by one of the Assurance Companies, thus preserving, at least for the present, this most historical bit of old London.

THE ST. PAUL'S ECCLESIOLOGICAL SOCIETY, though working in a different way, occasionally visits, and have described some of the archaeological remains of the City. In connection with the ANGLO-JEWISH EXHIBITION at the Albert Hall, a paper was recently read on the Old Jewry, illustrated with plans—the subject being quite in keeping with the objects of the exhibition, and the site of the Old Jewry having once been much connected with the residence of Jews in London.

CROYDON, which is so near London as to be part of the Metropolis, has always had one or two buildings of antiquarian importance, such as Whitgift's Hospital and the old Palace. This last has lately been purchased by the Duke of Newcastle, we believe for a sisterhood. The old Palace, where resided the Archbishops from Courtney to Manners Sutton, and where so many historic memories are rife, is therefore saved, and every antiquary and ecclesiologist is indebted to the Duke's timely munificence. It is situate close to the parish church, which was rebuilt after the fire in 1868 by the late Sir G. G. Scott, R.A.

WE trust the project for rebuilding old TEMPLE BAR in some good site will be carried out, and that it will not be left to share the fate of so many remains of old London, which are never seen again after their removal.



SOME of the LITERARY ANNALS of London which go far to preserve the memory and history of the past are before us, and are worthy the perusal of all interested in archæology. The Registers of St. Botolph, Bishopsgate, are issued up to part 3, which contains many names of refugees who once lived in that district. The Registers of St. John's, Clerkenwell, are also in progress, so that ere long many of the City Church Registers will all be printed. "London in 1887," by the late Herbert Fry, and continued by S. W. Kershaw, F.S.A., is in its 7th year of publication, and contains much antiquarian information, and is illustrated by block views of the London thoroughfares.



DURING the past quarter, the LANCASHIRE AND CHESHIRE ANTIQUARIAN SOCIETY, under the guidance of Mr. G. C. Yates, F.S.A., the Hon. Sec., has done excellent work. A learned and valuable paper has been read by Dr. H. Colley March, on "Types of Sepulchral Urns;" pointing out that the cinerary vases of this country are readily separable into three classes, belonging respectively to three races, Celtic, Teutonic, and Roman, the differing form of each being ingeniously ascribed to national habits. In May, the Society made an expedition to Knutsford, Peover Hall, the seat of the Mainwarings, and to the two Peover churches; the wooden church of Lower Peover, built in 1298, is a great attraction to ecclesiologists. In the same month the Society visited Cheadle, Hulme, and Bramall Hall. The latter, the seat of Mr. C. H. Nevill, possesses a chapel at the south-east angle of the building, supposed to have been built in the reign of Richard III. On June 8th, the members visited the "Old Manchester" section of the Manchester Jubilee Exhibition, which has been carried out with far more accuracy than its Kensington prototype.



THE Annual Meeting of the ST. ALBANS ARCHITECTURAL AND ARCHÆOLOGICAL SOCIETY was held at the Town Hall, St. Albans, on April 22nd, the Rev. Archdeacon Lawrance in the chair. The Rev. E. R. Gardiner, rector of Radwell, read an elaborate and instructive paper on "Church Plate in the Deaneries of Baldock and Hitchin." This was illustrated by numerous specimens of old chalices, patens, and alms-dishes from the district; the plate of the Abbey Church was also exhibited. Portions of an oak beam which had contained the 221 English gold coins discovered at Park Street, near St. Albans, Feb. 9, 1886, and described by Dr. Evans, F.S.A., in the *Numismatic Chronicle*, were presented to the Society by the owners, Messrs. G. & H. Boff. The Rev. N. Fowler gave some notes on the ancient stained glass existing in the north aisle of St. Peter's Church, St. Albans, offering the opinion that some of these obscure pieces were intended for illustrations of the life of the patron saint of the church. It is proposed to make an archæological excursion to visit the churches of Redbourn and Flamstead, and other localities of interest in the neighbourhood, early in July.



THE following are the most important acts of the ROYAL ARCHÆOLOGICAL INSTITUTE during the past quarter:—In April, Mr. J. P. Harrison read a paper on "The Pre-Norman Remains in England," and several fine specimens of jades were exhibited by Mr. Hilton. In May, Mr. W. H. Chad Boscawen gave a lecture on the "Babylonian Sun-God, a study in comparative mythology," and the Rev. Greville J. Chester exhibited a good collection of ancient Coptic tissues from Egypt. In June, Mr. G. L. Gomme read a paper on the evidence of a Free Village Community at Aston and Coote, in Oxfordshire; the Rev. Professor Sayd communicated a valuable paper on "A Hittite Cylinder and Seal;" and Mr. Peacock forwarded an interesting communication on "The Court Rolls of the Manor of Hibbaldston, Lincoln."





THE arrangements for the ANNUAL MEETING of the Royal Archaeological Institute at SALISBURY have been completed. On Tuesday, August 2nd, after the inaugural meeting, at which General Pitt-River's address will be delivered, the members will inspect the Cathedral, the Bishop's Palace, and St. Nicholas' Hospital. In the evening, the Bishop will open the Antiquarian Section. On Wednesday, August 3rd, Old Sarum, Amesbury, Vespasian's Camp, Stonehenge, and Lake House will be visited. The Dean of Salisbury will open the Historical Section in the evening. On Thursday, August 4th, the annual business meeting of the Institute will be held, after which the Rev. Precentor Venables will open the Architectural Section. In the afternoon, Britford and Downton will be visited. On Friday, August 5th, the members will go by rail to Bradford-on-Avon, and after visiting the Tithe Barn, Kingston House, and the Saxon Church, will drive to South Wraxall and Great Chalfield. On Saturday, August 6th, Wardour Castle, Tisbury, and Wilton House will be inspected. On Monday, August 8th, Long Leet, Warminster, Scratchbury Camp, and Heytesbury Church will be visited. On Tuesday, August 9th, the members will drive to Rushmore, and inspect the Romano-British village and other places of interest, under the direction of General Pitt-Rivers.



IMMEDIATELY after the close of the Salisbury meeting, several members of the Institute have signified their intention of making a TOUR IN BRITTANY, with the object of visiting the Megalithic remains, and other objects of interest in that part of France. The Société Polymathique du Morbihan has expressed through its Secretary a warm approval of this contemplated visit of the Institute.



At the last Quarterly Meeting of the NATIONAL SOCIETY FOR PRESERVING THE MEMORIALS OF THE DEAD, C. Milnes-Gaskell, M.P., in the chair, a paper on the Church of St. Martin of Tours, at Herne, Kent, was read by the Rev. J. R. Buchanan. The church consists of a nave, north and south aisles, two chantry chapels, and a chancel. The tower occupies the last bay in the north aisle. In the interior the chief point of interest is the screen, which bears traces of a rood loft. A Norman church formerly existed on the site of the present building, to which the tower was added in the 14th century. Subsequently the Norman building was pulled down, and the present church erected in the 15th century. The church contains several interesting monuments to the memory of the Sondes family, and of Sir William Thornhurst, Kt., whose great-granddaughter, Sarah Jenyns, married John, 1st Duke of Marlborough. Also an uninscribed altar tomb, supposed to be that of the founder. It is ornamented with three coats of arms:—1, Paston; 2, Sir John Fineux; 3, Apuldefield. A paper on the church of Newnham Regis, Warwickshire, was read by Mr. R. T. Simpson.



THAT interesting association, the BRADFORD HISTORICAL AND ANTIQUARIAN SOCIETY, have already had two of their well-managed excursions. The May expedition was to Keighley, when East Riddlesden Hall was visited. As it now stands, the Hall was built soon after the Civil Wars. The old chapel is used as a storehouse. Subsequently, Cliffe Castle, the residence of Mr. Henry Butterfield, was visited, the fine art treasures of the castle well repaying careful study. The last visit was paid to the parish church of Keighley, where a paper was read by Mr. Brigg. The June excursion was to Wressell Castle and Selby Abbey. At Wressell a paper was read by the Vicar, the Rev. R. Kennedy, and the Abbey of Selby was visited under the guidance of Mr. E. P. Peterson, F.S.A.



THE Dean of Winchester contributed to the *Hampshire Independent* of June 11th an able monograph on the recent interesting discovery in WINCHESTER CATHEDRAL, of a leaden coffer, with three inscriptions of different dates. At first it was supposed that here was interred the famous Earl Bedron, who died in 1046, but it is now established that the remains are solely those of Duke Richard, the son of William the Conqueror, who died from the mishap in the New Forest a few years before his father.

## Reviews and Notices of New Books.

[Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.]

ENGLISH WRITERS: By Henry Morley (Vol I.). Cassell & Co. Price 5s.—A first volume of *English Writers* was published more than twenty years ago, from the pen of Mr. Henry Morley, as an account of the writers before Chaucer, with an introductory sketch of the Four Periods of English Literature. A few years later it was followed by another volume, bringing the history of English Literature down to the invention of printing. Meanwhile these books have passed out of print, and much more of early literature has become accessible, and has been unravelled by the labours of the Early English Text Society, as well as of individual scholars both in England and Germany. Mr. Henry Morley now begins his work afresh on a larger scale. With the graceful modesty that is a usual characteristic of the really able man, he says in his preface:—"After waiting and working on through yet another twenty years, the labourer has learnt that he knows less and less. Little is much to us when young; time passes and proportions change. But however small the harvest, it must be garnered. Scanty produce of the work of a whole life, it may yield grain to some one for a little of life's daily bread." His present plan of this "attempt towards the history of English Literature" is to complete the work in twenty volumes, to be issued half-yearly. The first 120 pages of the opening volume comprise the general introduction to the whole subject of English Literature, dividing its history into four periods, namely—(1) The Formation of the Language, during which English obviously and substantially differs from modern English; (2) the Italian Influence, felt first in Chaucer's days; (3) the French Influence, of which the beginning is strongly marked in the later style of Dryden; and (4) the English Popular Influence, which was established gradually, but which may be dated from Defoe. Here and again in this wonderful summary of a nation's writing, it has seemed to us as we read the pregnant sentences that a possible something had been overlooked, or a fact too briefly and too slightly stated. For instance, it certainly does seem as if more than two lines ought to be bestowed on the question of so very large a proportion of European tales coming from the East. But criticism is almost quite disarmed when we read in one of the opening paragraphs of the introduction that tells of the purpose of the book:—"In these volumes I desire to tell the History of English Literature as fully as I can, well knowing that the studies of one life are insufficient for the setting forth even of the little that one man can see. Each reader within the limit of his different range of sight must have observed much that will, in his own mind, add fulness to my story, or serve to correct some of its errors, and he will also find in it something that he himself has not before seen. Give and Take keep the gates of knowledge, where none but the dwarfs pass through with unbowed head." Yet the very modesty of this charming sentence encourages us to offer another criticism—namely, that in the opening of the chapter on the "Forming of the People," Mr. Morley's statement that antiquaries now agree in accepting the doctrine of three periods of civilisation—Stone, Bronze, and Iron—as originated by Professor Worsaae, is certainly not correct. Many a painstaking and observant antiquary and barrow digger are now satisfied that the periods so

THE arrangements for the ANNUAL MEETING of the Royal Archaeological Institute at SALISBURY have been completed. On Tuesday, August 2nd, after the inaugural meeting, at which General Pitt-Rivers's address will be delivered, the members will inspect the Cathedral, the Bishop's Palace, and St. Nicholas' Hospital. In the evening, the Bishop will open the Antiquarian Section. On Wednesday, August 3rd, Old Sarum, Amesbury, Vespasian's Camp, Stonehenge, and Lake House will be visited. The Dean of Salisbury will open the Historical Section in the evening. On Thursday, August 4th, the annual business meeting of the Institute will be held, after which the Rev. Precentor Venables will open the Architectural Section. In the afternoon, Britford and Downton will be visited. On Friday, August 5th, the members will go by rail to Bradford-on-Avon, and after visiting the Tithe Barn, Kingston House, and the Saxon Church, will drive to South Wraxall and Great Chalfield. On Saturday, August 6th, Wardour Castle, Tisbury, and Wilton House will be inspected. On Monday, August 8th, Long Leet, Warminster, Scratchbury Camp, and Heytesbury Church will be visited. On Tuesday, August 9th, the members will drive to Rushmore, and inspect the Romano-British village and other places of interest, under the direction of General Pitt-Rivers.



IMMEDIATELY after the close of the Salisbury meeting, several members of the Institute have signified their intention of making a TOUR IN BRITTANY, with the object of visiting the Megalithic remains, and other objects of interest in that part of France. The Société Polymathique du Morbihan has expressed through its Secretary a warm approval of this contemplated visit of the Institute.



At the last Quarterly Meeting of the NATIONAL SOCIETY FOR PRESERVING THE MEMORIALS OF THE DEAD, C. Milnes-Gaskell, M.P., in the chair, a paper on the Church of St. Martin of Tours, at Herne, Kent, was read by the Rev. J. R. Buchanan. The church consists of a nave, north and south aisles, two chantry chapels, and a chancel. The tower occupies the last bay in the north aisle. In the interior the chief point of interest is the screen, which bears traces of a rood loft. A Norman church formerly existed on the site of the present building, to which the tower was added in the 14th century. Subsequently the Norman building was pulled down, and the present church erected in the 15th century. The church contains several interesting monuments to the memory of the Sondes family, and of Sir William Thornhurst, Kt., whose great-granddaughter, Sarah Jenyns, married John, 1st Duke of Marlborough. Also an uninscribed altar tomb, supposed to be that of the founder. It is ornamented with three coats of arms:—1, Paston; 2, Sir John Fineux; 3, Apuldefield. A paper on the church of Newnham Regis, Warwickshire, was read by Mr. R. T. Simpson.



THAT interesting association, the BRADFORD HISTORICAL AND ANTIQUARIAN SOCIETY, have already had two of their well-managed excursions. The May expedition was to Keighley, when East Riddlesden Hall was visited. As it now stands, the Hall was built soon after the Civil Wars. The old chapel is used as a storehouse. Subsequently, Cliffe Castle, the residence of Mr. Henry Butterfield, was visited, the fine art treasures of the castle well repaying careful study. The last visit was paid to the parish church of Keighley, where a paper was read by Mr. Brigg. The June excursion was to Wressell Castle and Selby Abbey. At Wressell a paper was read by the Vicar, the Rev. R. Kennedy, and the Abbey of Selby was visited under the guidance of Mr. E. F. Peterson, F.S.A.



THE Dean of Winchester contributed to the *Hampshire Independent* of June 11th an able monograph on the recent interesting discovery in WINCHESTER CATHEDRAL, of a leaden coffer, with three inscriptions of different dates. At first it was supposed that here was interred the famous Earl Bedron, who died in 1046, but it is now established that the remains are solely those of Duke Richard, the son of William the Conqueror, who died from the mishap in the New Forest a few years before his father.

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overlap as to make the hard and fast lines of demarcation thoroughly erroneous. The other chapters of this volume deal with Old Literature of the Gael, Old Literature of the Cymry, Old Literature of the Teutons, Scandinavia, Bedwulf, and the Fight at Finnesburg. The second volume, just about to be issued, covers the period from Cædmon to the Conquest; we hope to draw the attention of our readers to it in due course. There is only one word for such a work as this from such a pen—invaluable.



THE RUSSIAN CHURCH AND RUSSIAN DISSENT: By Albert F. Heard. *Sampson Low, Marston, Searle, & Rivington*. Price 16s.—Mr. Heard, who was at one time Consul-General for Russia at Shanghai, through long residence in Russia and from close personal study of the people, has had exceptional facilities for the production of a book of this character. Not only do the pages bear evidence of painstaking and intelligent observation, but it is equally obvious that the author has given much study to previous English and French literature on Russia and her Church, and that he possesses much capability in the way of assimilating the labours of others. The result is a readable, a remarkable, and in the main an original book. In the modest preface, Mr. Heard acknowledges his chief indebtedness to the able articles of M. Leroy-Beaulieu in the *Revue des Deux Mondes*. The work before us gives an account of the origin and history of the Orthodox Church of Russia, traces the causes and consequences of the schism of the seventeenth century, investigates the present condition of the Church and clergy, and finally examines the numerous and startling sects that have split from the parent stem. "In no country," as Mr. Heard truly remarks, "is religious devotion so universally and so intimately interwoven in the daily life of every individual;" so that the study of the religious aspect of Russia is as essential to the statesman and to the general observer as it is to the theologian. The ignorance of even well-educated Englishmen as to the leading principles and ordinary uses of the Russian Church, a form of faith held with much intensity by some eighty millions of our comparatively near neighbours, is very surprising. Who, for instance, of the readers of the *RELICQUARY* are acquainted with such facts as these—that a yearly confession (for which a certificate is given), as well as a yearly communicating at the altar, are made compulsory by law; that marriage is compulsory on the white or parish clergy, and that if one of these priests loses his wife (a second marriage is not allowed) he is deprived of his sacred character, and can no longer officiate. It is a remarkable and unfortunate omission that the work contains no chapter, nor, indeed, any account of the rites and ceremonies of the Church; for the Russian Church is essentially ritualistic, and claims to adhere closely to the practices of the fourth and fifth centuries. But, save in this one particular, we do not believe that anyone obtaining this valuable and much needed work can possibly be disappointed with the interesting mass of information here accumulated.



THE MYSTERIES OF MAGIC: By Arthur E. Waite. *George Redway*. Price 10s. 6d. This is a strange book. It is apparently written with all gravity, and intended to be taken seriously throughout. But notwithstanding the display of ponderous learning shown by the author, it is difficult to resist occasionally the impression that the writer is poking rather heavily-laboured fun at the credulous reader. These 350 octavo pages are mainly a digest of the writings of one Eliphas Lévi, which was a Hebraistic pseudonym for a Parisian of the name of Alphonse Louis Constant, a renegade Roman Catholic priest, and profuse writer on magic, who died in 1875, and who seems to have been idealised and revered by the English writer. Patiently and carefully have we read and re-read many portions of this volume, taking those parts that seemed to be of the greatest importance; but we have utterly failed to find even the dimmest glimmer of any possible utility or comfort that is to be derived from the magical practices either vaguely hinted, or, as occasionally, precisely defined. Fortunately, the gravely alleged "conditions of success in infernal evocations" are so preposterously impossible, that all such incantations are

obviously removed to the Greek kalends. As one of the preliminaries of a black incantation, a collection has to be made of the following articles :—"A black robe without seams or sleeves ; a leaden cap blazoned with the signs of the moon, Venus, and Saturn ; two candles of human fat, set in crescent-shaped candlesticks of black wood ; a magic sword with a black handle ; the magic fork ; a copper vase holding the blood of the victim ; a censer containing incense, camphor, aloes, ambergris, and storax, mixed and moistened with the blood of a goat, a mole, and a bat ; four nails torn from the coffin of an executed criminal ; the head of a black cat which has been fed on human flesh for five days ; a bat drowned in blood ; and the skull of a parricide." These details, and certain others that we cannot defile paper with reproducing, are, according to Mr. Waite, "indispensable." He neglects, however, to tell us where this assortment of magical furniture can be obtained, for it is of such a character as even to stagger the capacities of the Universal Provider of Westbourne Grove.



THE REFORMED CHURCH OF IRELAND: By the Right Hon. J. T. Ball, LL.D., D.C.L. *Longmans, Green, & Co.*—In this volume we have, in 350 pages, a history of the Church of Ireland for the past three-and-a-half centuries, since the time when she was separated from the See of Rome. As Irish ecclesiastical policy was then directed from England, Mr. Ball thinks it necessary to enter largely into the circumstances and surroundings that brought about the legislative change of Henry VIII. He enters upon this thorny subject in a fair and dispassionate spirit, and frankly admits that nothing appears to indicate that the religious movement which preceded the ecclesiastical legislation then enacted in England, had any counterpart with regard to the people of Ireland. According to the then commonly held opinion, England was the superior country, and whatever change was made there, must of necessity be made also in the subject island. In England, assemblies of the bishops and clergy of the two provinces of Canterbury and York, known as Convocations, were always summoned conjointly with the Parliament. The English Reformation was accomplished through the concurrence of Convocation. But in Ireland there was no such ecclesiastical assembly. The proctors of the clergy had, however, the right to sit with the laymen of the Irish Commons. It was found that the diocesan proctors would obstruct the King's measures. An Act therefore was coolly passed excluding the proctors from voting. This made the (Irish) House of Commons not only wholly lay, but entirely English. The *Reliquary* stands aside from all political and ecclesiastical controversy ; but it will be seen, from this simple statement, that the history and position and claims of the Reformed Church of Ireland are matters totally dissimilar to those of the Church of England. The part of a chapter that deals with the Church in the reign of Queen Mary seems to us weak and cursory. In common with almost all Reformation historians and liturgiologists, Mr. Ball fails to grasp or point out the important principle of compromise in the service books of Queen Mary ; which did not go back, as generally supposed, to pre-Reformation days. Though aiming, and with much general success, at an historical spirit of quietness and repression, the pages that tell the story of the Union of the two Churches, as well as of the two Parliaments, at the beginning of the century, are not written with that measured fairness, which, on the whole, characterises the earlier chapters. And yet for the sake of interest and vividness, most readers would have been ready to pardon a little more of eulogy or passion, as the case might be, in this and other parts of the work. The apparently continued strain of self-restraint takes off not a little from the reality of the tale that is told. This is specially the case with regard to the last chapters on "Disestablishment," and "After Disestablishment." The revision of the Prayer-Book and Canons in 1878 is set forth with much detail, and though efforts are made to minimise the importance and depth of the changes then made, and though Mr. Ball sums it all up in the conclusion that "the Church has come forth in honour and safety ; it has retained unity within itself and continuity with the past ; it is still substantially the same in polity, in doctrine, and in ritual, as it formerly was ; it permits every difference of opinion that was formerly allowed"—we doubt if there are many educated English Churchmen who would be able to



agree with him. Opposite to the opening page of this book is printed, as an apology, an extract from Bacon, beginning thus:—"It is very true that these ecclesiastical matters are things not properly appertaining to my profession." To this statement, we think that many who carefully read these pages will be forced to assent. A lawyer is ever at his best when holding a brief. Nevertheless, the volume shows undoubted care and research in execution, and supplies a place not yet more worthily occupied. We should like to make it penal, both on publishers and author, to issue such a book as this without an index. Further editions are sure to be called for, will Mr. Ball be so good as to supply the omission?



**HOLDERNESS AND HULLSHIRE HISTORIC GLEANINGS:** By T. Tindall Wildridge. *Wildridge & Co.* Price 10s. 6d.—In this quarto work, well described under its secondary title, "A Portfolio of Pictures, Poetry, and Prose," Mr. Wildridge has cunningly worked up for illustrations the blocks used by George Poulson, in his well-known "History of Holderness," published in 1842, with a few new cuts and reproductions. Some of the illustrations are good and effective, others are very rough and poor. The letterpress is scrappy and unequal, but comprises a good deal of newly published matter that is well worthy of being put on record. It is a pleasantly got-up and attractive book, and well deserves the appreciation with which it is regarded by Yorkshiremen of Holderness and East Riding. There are, however, a few curious blunders and faulty dissertations; for instance, the account of piscine or sanctuary water-drains, with the remarks on altar ablutions, is wrong all through. There is an almost entire absence of reference to books or authorities, and, alas, there is no index.



**LIFE OF WILLIAM OF WYKEHAM:** By George Herbert Moberly, M.A. *Warren & Son, Winchester.* Price 7s. 6d.—There is no necessity for the apology with which Mr. Moberly begins his preface. The only biography of the great Wykeham, worthy of the name, is that by Bishop Lowth. That life was issued more than a hundred years ago; and since then the growth of accurate information, and the accessibility of hitherto buried material, afford ample justification for the compilation of another biography. The work has, happily, fallen, not merely into the loving hands of a loyal Wykehamist, but also into the scholarly grasp of one who knows well both how to search for material, and to adapt it for public benefit when discovered. The book is eminently readable from cover to cover, and shows a conscientious anxiety to be fair in its judgments and surmises. It is only the exigencies of space that prevent us giving ourselves the pleasure of a longer notice, but we cordially recommend it with heartiness and confidence. We notice a few errors, as for instance the special inference drawn from the wording of the induction in Wykeham's case, see p. 42, to a stall at Lichfield; whereas the form is of not infrequent occurrence in the Lichfield episcopal registers. Mr. Moberly is also occasionally too credulous, as where he believes the foolish tale that Bishop Stretton, a canon of Chichester, a doctor of laws, chaplain to the Prince of Wales, and one of the auditors of the Rota at Rome, was incapable of reading the Latin of the oath at the time of his consecration. In the next edition, which we feel sure will be speedily called for, the index might be materially improved; in its present shape it is but an incomplete catalogue of names of persons. In the concluding paragraph of the volume, the author gives a well-balanced summary of the character of this great Chancellor-Bishop; he is therein aptly described as "one who was of no commanding genius on any single point, yet of singularly comprehensive mind and balanced judgment in difficulties; one who was no theologian or original thinker, but successful in the administration of his large diocese, owing to the large heart and clear head which he brought to bear on his work; one, finally, who though he had many admirers, and was continually growing in reputation, was utterly humble in his estimate of himself. Surely such a man must have been a mainstay to the Church of his generation; he has, at least, been a pride to all subsequent generations."

**THE DEDICATION OF BOOKS:** By Henry B. Wheatley, F.S.A. *Elliot Stock*. Price, 4s. 6d.—This is another volume of that charming series, the "Book Lover's Library." It is a good book, and yet it is difficult for those who have at all strayed into the byepaths of literature not to recognise that it ought to have been better. That a book is too short is a rare complaint, but it is a true one in this case; for the subject is so diversified and curious, that Mr. Wheatley's omissions of particular illustrations, and of whole branches of his subject, cannot fail to strike many. The dedications of Aldus, the greatest of the learned printers, are worthy of more notice than a brief paragraph culled from Botfield; in fact a most interesting chapter might be put together on printers' dedications. The best of Mr. Wheatley's chapters is the one on political and satirical dedications; the least effective or comprehensive is that on modern dedications, of which some far quainter samples might have been given. There are a variety of mistakes in the account given of the satirical dedication by Sir Simon Degge, of his *Parson's Counsellor*, to the successor of Bishop Hacket, in the see of Lichfield. The "miser bishop's" name was Wood, not Woods. He spent nothing over the restoration of the cathedral. The present palace in Lichfield Close, though it has Wood's arms over the front, was not built by him, on whom all satire and remonstrance were thrown away; but it was built out of the episcopal revenues during Wood's sequestration and suspension by the Archbishop of Canterbury. These blunders are copied from Disraeli's chapter on dedications in the *Curiosities of Literature*. The book represents a good deal of labour, and is pleasant reading throughout, but yet it does seem to us that with such a text the author might have composed a better sermon. We present Mr. Wheatley with the idea of a companion volume, on a subject that has hitherto escaped any detailed attention, and which he is well capable of presenting in an attractive dress—The Titles of Books.



**PICTORIAL ARCHITECTURE OF GREECE AND ITALY:** By Rev. H. H. Bishop. *Society for Promoting Christian Knowledge*. Price 5s. We have here a book by one who has already shown his keen appreciation of architectural beauty, and a happy power of bright descriptive writing in previous works on English architecture. It is no small praise to say that Mr. Bishop is equally at home in his description of the architectural remains of classic Greece and Rome, and in the Christian buildings of Italy. It is obvious that throughout these pages he is describing for the most part that which he has himself seen, and loved, and critically valued. In the few instances where this is not the case he is honest enough to tell us; and even here we are following a good guide, for he has evidently not only read, but well digested, the writings of master minds, such as Ruskin and Fergusson. The book must have been written to a great extent for the pictures, for its 124 pages are illustrated by a like number of effective engravings; and such a work could not have been produced at such a price unless the majority of the blocks had previously done service elsewhere. But yet the book does not suffer, as would usually be the case, from such an origin. It is an eminently readable and well connected account of the architectural glories of Italy and Greece; and having reviewed in these and other columns a great variety of books that treat in whole or in part of the same subject, we feel that we are competent to say that Mr. Bishop's pleasant style, apt comparisons, and chastened enthusiasm, place him among the first architectural writers of the day. We have the more confidence in thus expressing ourselves, as we had an original prejudice to overcome. The writing up to pictures is usually so commonplace. But with this volume the Society for Promoting Christian Knowledge may well be content, for, not only are the pictures good, and the cover most attractive, but the letter-press is original and full of power.



**SMITHSONIAN REPORT, 1884.** Pt. II. *Government Printing Office, Washington*.—Through the courtesy of the Director of the U. S. National Museum, the second part of the Annual Report of the Smithsonian Institute for 1884 has just reached

us. It consists of a full and invaluable report of the National Museum, covering some 480 pages. Herein the condition of the collections and their various additions are fully scheduled, whilst the general administrative work of the different departments, with the special reports of the respective curators, are given with much detail and provision. The third part of this volume contains papers based on the museum collections. The most interesting to *Reliquary* readers are those on "Throwing Sticks," and on the "Basket Work of the North American Aborigines," both most profusely illustrated. Some of the drawings of this clever basket work might at first sight be taken to be representations of old Anglian or Hibernian interlaced work, so close is the resemblance. The United States Government must be warmly congratulated on the thoroughness and comprehensiveness that characterises everything pertaining to the Smithsonian Institute.



KALENDAR OF THE SAINTS (Illustrated). *F. Edwards & Co.* Price 1s. 6d. each part.—The first part of this new Kalendar of the Saints, for the month of January, has reached us. The compiler has produced a most praiseworthy number. It is beautifully printed in red and black, and is of small quarto size. The woodcuts of the saints and the marginal boarders are executed with spirit and devotion. The chief saints of each month receive special biographies. Those for January are thirty-one in number, and comprise SS. Paul, Fulgentius, Genevieve, Simeon Stylites, Cedd, Lucian, Julian Hospitator, Aelred, Benedict Biscop, Hilary, Kentigorn, Paul the Hermit, Maurus, Fursey, Antony the Great, Prisca, Wulstan, Fabian, Sebastian, Agnes, Vincent, Raymund, Timothy, Cadoc, Polycarp, Paula, Chrysostom, Cyril, Gildas, Francis of Sales, and Marcella. In addition to this, upwards of 350 saints are calendared under their respective days for this month, with a line or two about each. Of each of the saints, whenever it can be ascertained, the following particulars are given, the emblems by which they are known in religious art; the name, both in Latin and English, of the flower specially dedicated to them; the counties, cities, arts, professions, or trades which have been placed under their patronage; the heraldic emblems assigned to them; and the resting place of their relics. The only fault we have to find is in the selection of saints for the longer biographies, for the preface states that prominence in all cases will be given to the "glorious company of martyrs and confessors of England, Scotland, and Wales." After this statement, it is remarkable to find that only a line is given to such English saints as Eadburga, granddaughter of Alfred, and Remigius, Bishop of Lincoln, to both of whom several English Churches were dedicated; and other like omissions might be named. However, it is a really wonderful work for the price, and will when complete be of much value as a work of reference.



ROMAN CHESHIRE, OR A DESCRIPTION OF ROMAN REMAINS IN THE COUNTY OF CHESTER: By W. Thompson Watkin. *Liverpool: Printed for the author.* Price 31s. 6d.—This learned and comprehensive quarto volume is illustrated with large plans and maps, and with more than 160 woodcuts, all specially executed for the work. Great pressure on our space this quarter forbids our calling detailed attention to the varied and remarkable interest of these pages; but there is the less occasion for this, as Mr. Thompson Watkins' name is already a "household word" to every student of Roman antiquities. Cheshire is singularly rich in the traces of our Roman conquerors. A most startling proof of the thoroughness of their engineering works was afforded about a century ago, when the contractor for the Chester canal, estimating for the work as through solid rock, made an enormous fortune, for the Romans had done the work for him some fourteen centuries earlier. They had constructed a canal in the Roman foss, which time had silted up and effaced, and was supposed to be solid rock.



THE BEST PLAYS OF THE OLD DRAMATISTS (Mermaid Series): Edited by Havelock Ellis. *Vizetelly & Co.* Price, 2s. 6d. per vol.—The publishers of this series of the works of our old playwrights deserve the best thanks of all lovers of the early drama, and of all students of men and manners. These half-crown volumes, to be issued monthly with their clear and pleasant type, tasteful head and tail pieces, excellent likenesses of the authors, learned prefaces, and carefully edited and unabridged text, are simply marvels of cheapness. We have received the first three volumes, and hope to refer again to the series at a later date. These volumes are—Christopher Marlowe, edited by Havelock Ellis, with a general introduction to the series by J. A. Symonds; Philip Massénger (1), edited by Arthur Symonds; and Thomas Middleton (1), with an introduction by A. C. Swinburne. The opening volume was disfigured by an unnecessary appendix, from the Harl MSS., as to certain blasphemous opinions attributed to Marlowe, but the publishers wisely cancelled these pages, and they are not contained in the only edition now issued. This cause of offence being removed, we can most cordially recommend the series as an attractive addition to any library.



DEBRETT'S PEERAGE AND TITLES OF COURTESY, 1887: Edited by Robert H. Mair, LL.D. *Dean & Son.* Price 31s. 6d.—The thoroughly trustworthy character of Debrett, and its extraordinary accuracy right through upwards of 800 pages, still keeps this Peerage without a rival. With the current year, the 174th edition is reached; for Debrett is the oldest serial extant, having been well established before George III. came to the throne. It is the only publication that has existed throughout the whole jubilee reigns of two English sovereigns. Another point to be remembered about Debrett, which makes it invaluable as a work of reference, is that it is the only work that gives information respecting the collateral female, as well as male, branches of peers and baronets. Dr. Mair, in his preface, justly complains of the need of a properly authorised Table of Precedence, and wisely suggests that it should be revised and reframed in this jubilee year. The editor should correct a decided and important error of description in the next edition. The coronets of dukes are not "enriched with precious stones and pearls," nor have the coronets of marquesses, earls, viscounts, or barons any true pearls; jewelled coronets only pertain to royalty, those of the nobility are "chased as jewelled."



DEBRETT'S HOUSE OF COMMONS AND THE JUDICIAL BENCH, 1887: Edited by Robert H. Mair, LL.D. *Dean & Son.* Price 7s. 6d.—This is the twenty-first annual edition of this work, and it well sustains the reputation achieved by its predecessors. We have tested it rather severely in several places, and have found its full information in each instance wholly accurate. It is somewhat amusing to find the Rt. Hon. W. E. Gladstone classified as "a Liberal (Gladstonian)." Some of the armorial bearings here given are undoubtedly ones of self-assumption, and we have far more respect for those members who make no return of arms than for those who coolly supply a blazon without any warranty. The judicial section appears for the first time, and furnishes biographical sketches of the Judges of the Superior Courts, of the County Court Judges, of the Recorders, of the Metropolitan and Stipendiary Magistrates, and of 157 Colonial Judges.



THE JUBILEE OF GEORGE THE THIRD. *John Bumpus.* Price 2s. 6d.—This is an attractive little volume that gives an account of the celebration, both in town and country, of the forty-ninth anniversary of the reign of George III., which was kept by the nation on October 25th, 1809. It is arranged under counties, and has also a full index of places. The changes of circumstance and habit in the fourscore years between the jubilees of George and Victoria are in many ways remarkable. Victoria's jubilee festivities have been characterised by innumerable

"teas," whereas tea is not once named in the 250 pages descriptive of the last jubilee. George's jubilee was made the occasion of setting free innumerable small debtors from the prisons, and those prisoners who remained in the county and city gaols had a share in the jollification, especially in the form of ale and beer. Neither of these methods of marking the anniversary were followed last month, the former being an impossibility, and the latter altogether alien to the modern treatment of prisoners. The apt quotation from Shakespeare "'Twill be recorded for a precedent," on the title-page of this volume, does not therefore apply in every case.



ST. WANDRILLE'S ABBEY: By Alfred Gatty, D.D. *George Bell & Sons*. Price 1s.—Dr. Gatty is vicar of Ecclesfield, the tithes of which used to be appropriated to the alien abbey of St. Wandrille, Normandy. The monks of Normandy had here, too, a cell or priory. After the legislation of Richard II., the rectory and priory were transferred to the Carthusians of Shortley, near Coventry. Mr. Bernard Wake has recently purchased the old priory, and is now restoring it as a clergy house for Ecclesfield. Dr. Gatty evidently possesses some love and appreciation for the days of our forefathers, and his interest in his parish history led him last autumn to make a trip to the beautiful ruins of the abbey of St. Wandrille, now carefully preserved by the Duke de Stacpoole. He has done a good work in publishing the drawings of St. Wandrille and Ecclesfield, and we can thank him for a page or two of descriptive matter relative to the present condition of St. Wandrille; but really the worthy vicar's friends should have restrained him from publishing the babyish blundering journal of his short foreign journey that occupies the greater part of the pamphlet.



BOOKS, ETC., RECEIVED.—We have received the last part of *Leicestershire Pedigrees* by Rev. W. G. Dimock Fletcher (10s. 6d. the four parts); the previous issues have been most favourably noticed in these columns, and the concluding number is quite their equal in merit. *Some Historical Notices of the O'Meaghers of Skerrin* (Elliot Stock) is an interesting though brief account of one of the most important clans that have figured in early Irish history; the work is tastefully issued in crown quarto, and is well illustrated in chromo-lithography and zincography; price 7s. 6d. *The Last Resting Place of a former Lord Mayor* (Elliot Stock) is an illustrated pamphlet, price 6d., by the Vicar of Herne, giving an account of Sir Matthew Philip, Lord Mayor of London, 1463-4, who is buried at that noteworthy parish church; the Vicar ingeniously interweaves with the account an appeal for the cost of a new roof and tower, which are apparently urgently needed. *Wherein Millenarians are wrong*, by J. Gill (Hamilton, Adams & Co.), price 2s. 6d.; this is not a book of the character to obtain notice in the *Reliquary*, but its chief characteristic seems to be gross theological ignorance. *Summary of Moral Evidence*, by James C. Roger (E. W. Allen.) The second edition of that dainty charming essay, *Diversions of a Book Worm* (Elliot Stock), price 4s. 6d., has reached us; we noticed the first edition at length last January; it is improved by the addition of an index. On our table are also the current copies of the *Art Magazine*, the *Antiquary*, the *Western Antiquary*, the *East Anglian*, and *Walsford's Antiquarian*; the last of these has much improved under its new editorship. We hope to notice these antiquarian contemporaries at some length in our next issue. A review of the *History of the Bassandyne Bible* (Blackwood & Sons) is held over till next quarter, also of two volumes of *Witnesses for Christ* (Hamilton, Adams & Co.).